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# THE BIRTH AND LIFE OF ST. MOLING

Saint Moling

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W. Stokes, notes on the Life and Birth of St.  
Moling, Paris, 1907, 4 pages. (Champion)

# THE BIRTH AND LIFE OF ST. MOLING

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ANGERS. — IMPRIMERIE A. BURDIN ET C<sup>ie</sup>, RUE GARNIER, 4

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THE  
BIRTH AND LIFE  
OF ST. MOLING

PAR

WHITLEY STOKES

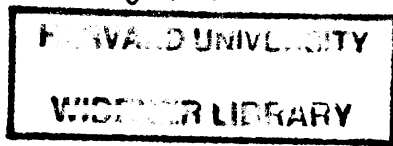


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## THE BIRTH AND LIFE OF ST. MOLING

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The following legend is preserved, so far as I know, only in two mss., one, the so-called *Liber Flavus Fergusiorum*, a vellum now in the library of the Royal Irish Academy, Part I, ff. 13 a-15 a : the other in the Brussels ms. 1490-4200, ff. 43 a—65 b<sup>1</sup>. The *Liber Flavus* was written at the end of the fourteenth, or the beginning of the fifteenth century<sup>2</sup>. The Brussels ms., which is on paper, was written by Michael O'Clery in the years 1628 and 1629. He transcribed the legend from a ms. which he calls *Leabhar Tighe Molling*, 'the Book of Timulling', now, apparently, lost. Notwithstanding its greater antiquity, the copy in the *Liber Flavus* is far inferior to that in the Brussels ms. For instance, in the account of the Gobbán Sáer's inversion of the oratory (*infra*, § 47), the Brussels ms. has *Dobeir Gobban tra trelamh 7 acfaing fair*, « so Gobbán puts tackle and apparatus upon it », while the elder codex has *Dobeir Goban trath etre a lám 7 a moing fair*, which is mere gibberish, though it is translated in Petrie's *Ecclesiastical Architecture* (ed. 1, p. 345, ed. 2, p. 348) by « Gobán laid hold of it by both post and ridge ». If the Irish mss. at Brussels were well photographed, and the photographs deposited in a Dublin library, the benefit to Irish students would be very great.

1. Mr W. K. Sullivan's statement in O'Curry's *Manners and Customs*, vol. I. p. CCCLXV, that there is a Life of St. Molling in H. 3. 17, is, like much else in that volume, absolutely groundless.

2. See Mr Edward Gwynn's description of the ms. in the *Proceedings of the Royal Irish Academy*, March 1906.

A fragment corresponding closely with §§ 38, 39 of the following edition, exists in the Franciscan ms. A (9), p. 17, where it is entitled, in the margin, 'de S. Molingo'. The statement in the Fourth Report of the Historical Mss. Commission, p. 601, that this codex contains a Life of Moling, is erroneous. For a careful copy of this fragment, by Mr J. G. O'Keefe, I am indebted to Mr R. I. Best, the Hon. Secretary of the school of Irish Learning.

The legend is noteworthy, first, for the pathetic story of St. Moling's birth (§§ 5-8), and, secondly, for the light which it throws on the manners, beliefs and morality of the ancient Irish. See, for instance, the description of the young saint begging, like a Buddhist monk (§ 14); his interviews with the wicked spectres (§§ 16-21) and with his guilty but repentant mother (§§ 26, 27); the trace of tree-worship in the mention of the Yew of Ross (§ 34); the magical effects of a spell (*epaid*) and a prayer (§§ 35, 37); the wantonness of Irish lepers (§ 38): the fondling of the boy Jesus (§ 39): the story of Gobbán Saer and his wife (§§ 41-47), freely rendered by O'Curry<sup>1</sup>; the miracle by which an oratory was filled with rye (§ 50); the treachery practised upon the saint by two kings (§ 52); the use of horseflesh as food (§ 53); the shameful equivocation by which the saint procured the remission of the tribute imposed on Leinster (§§ 60-64). A belief in shape-shifting seems evidenced by §§ 52 and 70; and one of the many folk-tales about the wren<sup>2</sup> (*roitelet*, *Zaunkönig*, βασιλισκός = *regulus*) is contained in §§ 73, 74.

For want of proper type, many long vowels not so marked in the Brussels ms. are here denoted by an apex (â, ê, î, ô, û), instead of the usual flat stroke.

1. *Manners and Customs*, III, 34-36.

2. See, e. g. Campbell of Islay's *Popular Tales of the West Highlands*, i. 48, 52, 277. Gubernatis, *Zoological Mythology*, London, 1872, vol II, p. 208. Grimm, *Kinder und Hausmärchen*, 3. Aufl., nos. 102, 171.

The rarer words and grammatical forms found in this legend are collected in the Glossarial Index.

In the footnotes and the Index, *B* denotes the Brussels ms., *F* the Franciscan fragment, and *L* the copy in the Liber Flavus Fergusiorum.

Professor Strachan has, very kindly and usefully, read a proof of this paper.

WHITLEY STOKES.

London, May 1906.

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## IHS.

[fol. 43 a] Geinemain Molling<sup>1</sup> *ocus* a Bhethæ.

### [CAPUT I]

1. BAI brughaidh<sup>2</sup> cétach amra irdaire comhr[am]ach i llergaibh na Luachra luchtmaire *con-ilor* brat 7 búar 7 bóthainte<sup>3</sup>, darbo comainm Faelán Find mac Feradhaig maic Odhráin maic Degha maic Findloga diá tát Ui<sup>4</sup> Degad Laigen *ocus* Ossairge. Trí cócait<sup>5</sup> búacailli is *edh* batar ic comhét a alma 7 a éti *ocus* a innili lais. Ciarbo imdha thrá búacailli aca ní chumgaitis a n-immáin da liasaibh nó a n-inghaire ara n-imat. *Ocus* is *edh* donitis andsaidhe, a n-étaighe do chor for a lorcaib doibh, co tégitis na ruibnibh roretha do mhaigréidibh in coiccidh d'innsaigidh a lías 7 a lánbúailtedh.

2. Ní bái tra do maithius sâegallu<sup>6</sup> i terci dó, nó dia bancêli. Oen na n-aidhce ann tra, dia mbarar for dúnadh a lis 7 a llánbhaile, nos-bert a banchêili frisiumh : in<sup>7</sup> fil occatsa, a fir, tothchus<sup>7</sup> crichi nó ferainn dilis, *ocus* dia mbeit[h], ol sì, ropad comtigh duin techt dó, 7 *ocus* ar maithius móradhbal do chaithim and, *ocus* tegh n-óighedh<sup>8</sup> coitchenn do dênamh ocaind, co fagbad cách a daethain occainn and ac ár n-inud duthaigh, ardaigh co mbeith iardtaige accainn, 7 co ro tartis<sup>9</sup> ar caraitt *ocus* ar comairrlidhi ní dínn.

1. Mollincc *B*.

2. brucchaid *B*.

3. bo 7 tainte *L*.

4. ua *B*. nuadh *L*.

5. Saeghalta *L*.

6. Sic *B*. leg. ní?

7. toicci *L*.

8. n-aidedh *B*, n-oigheadh *L*.

9. In *B*, nó tartis is written over eirgitis. co ro eirghidis *L*.

IHS.

## The Birth of Moling and his Life.

### CHAPTER I

1. There was a landholder hundreded<sup>1</sup>, wondrous, famous, trophied, in the plains of wide Luachair, with abundance of mantles and kine and droves of cattle. His name was Faelán the Fair, son of Feradach, son of Odrán, son of Dega, son of Findlug, from whom are the Húi Dega of Leinster<sup>2</sup> and Ossory. Thrice fifty herdsmen there were keeping his herds and his cattle and his flocks with him. Though many were the herdsmen he had, they could not drive them to their sheds or tend them, because of their multitude. So this is what the herdsmen used to do, put their garments on their tracks, so that they used to go in their running crowds to the smooth plains of the province, towards their sheds and their full cattle-fields.

2. Now no worldly wealth was lacking to him or to his wife. One night, then, when they were closing their fort and their full steading, his wife said to him : « Hast thou, O husband, property in (thy) province, or land in fee? and if there were », she says, « we should usually go to it, there to spend our vast wealth and build a common guesthouse, so that every one might find his fill with us at our proper place, so that we may have posterity, and that our friends and our counsellors may obtain somewhat from us. »

1. i. e. having a hundred labourers, cows, etc.

2. The Húi Dega Móir Laigen, Féil. Oeng.<sup>2</sup>, p. 152, probably in Wexford.

3. Maith a inghen, ar Faelân, dot-roi' búaidh *ocus* ben-nacht! Is maith ina canai<sup>3</sup>, *ocus* da fesainde a maith occutsa no raghmais. Is cian úaid docum ar críche *ocus* ar mbunaite.

4. Conidh andsin tra ro éirigh fri nert seoin *ocus* solaid *co n*-imat brat<sup>4</sup> *ocus* búair 7 bótainte 7 éti *ocus* almu 7 innile, co ro línad leis da conách a orba *ocus* a ferand díles .i. Ui<sup>4</sup> Dega Laigen *ocus* Ui<sup>5</sup> Degha Ossraige, *cona* báei isin túaith nó isin tír ní nár' línadh lais, nó dùn nó dingna [f. 43 b] nó deghbaile nárbo lán uile da maithius, *cona* bói i comhré ris nech ro sosadh fair im shaidhbrios<sup>6</sup>.

## CAPUT SECUNDUM

5. Bâi siur sainemhail ic á baincêili-siumh ina farradh intan sin, Êmnait a hainm. Dorala menma Faelân *fuirri*, co tarla ina caratradh, gur'bo<sup>7</sup> torrach hí. Ro gabh omhan *ocus* imeccla hí riana siáir *ocus* fri náire in gnímha dorala di. Conidh aire sin do imtigh-si<sup>8</sup> i frithing<sup>9</sup> na conaire i n-elódh, 7 ní ar imtecht i llô *acht* i n-aidche no imtighedh, 7 no bíth cach lá 'na tost. Conidh amlaid sin ro siacht si da ferann duthaigh<sup>10</sup> .i. co Cenél Siatnai<sup>11</sup> síar.

6. Orânic iarum co medôn na Lúachra síar fon innas sin tuitid an aidigh<sup>12</sup> *fuirri* annsin *occus* snigidh<sup>13</sup> snechta adbol mór and co râníc *formna* fer. Ro gabsat *dano* ídhain ísi tré immarcraidh úachta *ocus* tré mét an tsnechta *ocus* trêsin oman 7 trêsan imeccla dochuaidh<sup>14</sup> impe, co rucc-si iarsin an gein ro bói ina broind .i. mac mínálainn mfnetroct.

1. atraí *L.*

2. In comairle *L.*

3. braíte *L.*

4. u *B.*

5. ú *B.*

6. ro soiseadh trian a ssoibriususa (sic) *L.*

7. curubo *L.*

8. do luidhsi *L.*

9. friting *B.*

10. duthaigh *B.*

11. setnai *L.*

12. aigidh *B.*

13. fer *L.*

14. docuaidh *B.*

3. « Good, my girl », quoth Faelán; « may victory and benison attend thee! Good is what thou sayest, and if I knew that it was well for thee (?) we would go. Far from thee it is to our country and our abode. »

4. So then by strength of luck and charm, he proceeded, with plenty of mantles, and kine and droves and flocks and herds and cattle, so that his heritage and his own land, to wit, Húi Dega of Leinster and Húi Dega of Ossory, was filled by him with his riches, so that in the district or in the land there was nothing unfilled by him, neither fort nor fastness nor goodly steading that did not abound with his wealth : wherefore in his time there was no one to reach him as to opulence.

## CHAPTER II

5. At that time his wife had beside her a beautiful sister, named Emnait. Faelán's heart was set upon her, so that he gained her love, and she became great with child. Fear and terror seized her on account of her sister, and because of the shame of the (evil) deed that had befallen her. Wherefore she went back stealthily by the same road; and not by day, but by night she used to travel, and every day she lay still. So thus she reached her own country, to wit, Cenél Siatnai<sup>1</sup> in the west.

6. Now when she came in this wise to the midst of the Luachair in the west, the night falls upon her there, and a prodigious snow descends, so that it reached men's shoulders. Then, because of the exceeding cold, and the greatness of the snow, and the fear and dread that came about her, birthpangs seized her, and thereafter she brought forth the babe that lay in her womb, to wit, a boy sweet and beautiful, sweet and shining.

1. Cinél Sédna in Breifne, *Top. Poems*, p. 46.



7. Bâi timthirecht<sup>1</sup> aingel co hairm i rraibhi. Ro leghastair trá in snecta tricha traiged ar cech leth úadh tria thimthirecht na n-aingel. Ro impá-si immorro a druim frisan mac mbecc, *ocus* releic<sup>2</sup> comdíl sí etarru 7 in snecta<sup>3</sup>, 7 ro bóí ica túr aici cinnus no immeradh bás fair, ar bá mebhál lé a aicsin aici arna dhénamh darcend a sethar<sup>4</sup>.

8. Atracht solsi na gréne ós dreich in talman tóebhúaine togaidhe, *ocus* ro bóí oc midhemhain na nóeden annsen. Rolá iaramh a dá doitrighidh imme d'immirt báis 7 écca 7 aidedha fair. IS aire sin tra ro chuir in Coimdiu colum do nimh [f. 44 a] do dhitin in maic bhicc sin, co tucc an colum a clúimh *ocus* a eitidha im cnes na nâidhen, co raibhe ica' chlútadh 7 ica tégadh. No sinedh in ingen a lámha ara ammus in leth ná bidh<sup>5</sup> in colum d'immirt báis fair. Ticed immorro in colum da cech leith imme, 7 nos-gabadh a hetidha 7 a ingne dar a ghnúis 7 dara haigidh na hingine, *ocus* ro bóí. occ dítin na nâidhen fon cumma<sup>6</sup> sin, co táinicc trath<sup>7</sup> don ló 7 don laithe fôesin.

### CAPUT TERTIUM

9. IS annsin táinic Brênaind mac Findlogha cona macaib eccalsa cucu, co faca *side* in timthirecht<sup>8</sup> aingel ó nimh co talmáin ós cind na nóedhen. IS ann atbert an cléirech ra fer maith da muintir .I. fri Collanach sacard : Erigh, ar sê, do fhis ind inaid út thall, ar atá timthirecht<sup>9</sup> [aingel] ó nimh co talmáin and<sup>10</sup>. Doluid iarsin Collanach conici in inad, *ocus* atconnaic<sup>11</sup> in colum 7 in nâidin, 7 in mnâi ar tí clochta<sup>12</sup> na nâidhen 7 in

1. timtirect B.

2. roleig L.

3. snecta B.

4. setar B.

5. nach bih L.

6. samail L.

7. trat B.

8. timtirect B.

9. timtirect B.

10. L. omits this sentence.

11. nodeconuicc L.

12. clocadha L.

7. There came a service of angels to the place wherein he lay. So because of that service the snow melted for thirty feet on every side from him. But she turned her back to the little child, and left equal rights between him and the snow, and was seeking how she should inflict death upon him, for she felt shame in looking at him, she, instead of her sister, having conceived him.

8. The sun's radiance arose over the face of the green-sided, chosen earth, and was meditating the infant there. Then (his mother) put her forearms about him, to inflict upon him death and extinction and tragic fate<sup>1</sup>. So therefore the Lord sent a dove from heaven to protect that little child. And the dove put its plumage and its wings about the infant's skin, so that it was (both) covering and warming the babe. The girl was stretching out her hand towards him, on the side on which the dove was not, in order to kill the child. But the dove would come around him on every side, and put its wings over his countenance and its claws over the girl's face; and in this wise it was protecting the infant until daytime came thereunder.

### CHAPTER III

9. Then Brénainn<sup>2</sup> son of Findlug came to them with his clerical students, and he saw the service of angels from heaven to earth above the infant. Then said the cleric to a good man of his people, namely, to Collanach the priest : « Go », says he, « to look at yon place, for there is a service of angels there from heaven to earth ». Thereupon Collanach went to the place, and he beheld the dove and the infant, and the woman

1. The same tautological phrase occurs below in § 18.

2. See *Lismore Lives*, p. 99. This saint died A. D. 577.

*colum* ica dîtin. Luidh iarum in saccard co Brênainn 7 adfet dó in gnîmh uile. Erigh, ol Brênainn, *ocus* baist in nâidhin, 7 tabhair ainm irdairc fair, ar atât angil<sup>1</sup> nime icá onóir *ocus* ica airmhitin. *Ocus* beir lat in nâidhin 7 a mâthair leis da lessughadh corob am léigind<sup>2</sup> dó.

10. Docoidh Collanach sacard 7 ro baist in nâidhin, 7 dorad<sup>3</sup> ainm fair .i. Taircell .i. don taircelladh tuc in *colum* fair ica dîtin for a mâthair.

### CAPUT QUARTUM

11. Ruccstar immorro Collanach in *mac* lais 7 a mâthair co hUaimh Brênainn, 7 ro haledh é co cend [a] .iii. mbliadhan. IS amlaid immorro bóí in Collanach, úasal i n-óghe 7 i n-inrucus hê, *ocus* eccnaidh<sup>4</sup> amhra hê. *Ocus* 'na tabraitis<sup>5</sup> do macaibh suadh (f. 44*b*) *ocus* sâerclann co Brênainn do lègund, is co Collanach dobered Brênainn íat, co rabattar .xxx. *mac* rîgh 7 roflatha ic Collanach, *ocus* nî raibe dîbhsin bad<sup>6</sup> ferr cruth *ocus* delbh 7 éccusc oldâs Taircell.

12. Dorôni iarsin Collanach lègenn do Thaircell<sup>7</sup>. IS amlaid bái Taircell 7 angel ica forcetul .i. Victor, *cona* bái nî i n-anfiss do. *Ocus* is éisiumh immorro no bidh ic forcetul na *mac* aile, co rabhatar uile oca honóir-siumh.

### CAPUT QUINTUM

13. IS ann tra ro ráid-siumh *fria* a aitte : Rob áil damhsa ascaidh úaitsiu. Cia hascaidh, ol in t-aite. An .xxx. *mac* rîgh fil occutsa ic lèigiund meisi oca n-umalóit<sup>8</sup> *ocus* do thastiol na

1. angel *B*.

2. am leigind *B*, aimleighinn *L*.

3. nodrad *L*.

4. ecnaidhi *L*.

5. In *B*, interlined, *nó* ina tabairthe).

6. nech bui *L*.

7. *L* omits this sentence.

8. meise da n-umhlacht, 7 da n-umhuloid *L*.

about to stone the infant, and the dove protecting it. The priest then went to Brénainn and tells him the whole deed. « Go », says Brénainn « and baptize the infant, and bestow a noble name upon him, for heaven's angels are honouring and reverencing him. And bring the babe with thee, and his mother with him to maintain him until his time of study arrives ».

10. Collanach the priest went and baptized the infant, and bestowed a name upon him, to wit, Tairchell, from the *tairchellad* ('surrounding') which the dove put upon him when defending him from his mother.

#### CHAPTER IV

11. Now Collanach brought the boy and his mother to Uam Brénainn ('Brénann's Cave'<sup>1</sup>), and he was nurtured to the end of his seven years. Thus then was Collanach, noble in virginity and in uprightness, and he was a wondrous sage. And all the sons of wise men and nobles that were brought to Brénainn as students, 'tis to Collanach that Brénainn used to assign them, so that there were thirty sons of kings and princes with Collanach; and none of them was better than Tairchell in figure and shape and habit.

12. Thereafter Coilanach set Tairchell to study. Thus was Tairchell: an angel, even Victor<sup>2</sup>, instructing him, so that there was nothing of which he was ignorant. And 'tis he that used to be instructing the other boys, so that all were honouring him.

#### CHAPTER V

13. Then he said to his fosterer: « I were fain to have a boon from thee ». « What boon? » says the fosterer. « That I may be in service to the thirty sons of kings who are studying with

1. Cf. Mo Conoc uais uamach, Mart. Gorm. Dec. 19. Caves were often inhabited by Celtic saints.

2. The name of Patrick's angel, Trip. Life, p. 21 et passim.

tùath d'iarraidh almsan doibhsium 7 don ecclais.

Dén<sup>1</sup> immorro, ar in t-aite, *ocus* beir bennachtain.

## CAPUT SEXTUM

14. Luidh-siumh iarsin immach for sê, *ocus* ruc dà théigh lais .i. tiagh for a druim *ocus* tiagh for a ucht. Ro gabh bachaill a aiti ina lâimh, *ocus* dochuaidh do cùairt fon samail-sin. Doberedh dano grán *ocus* arán isin dara tèigh, màethla 7 im *ocus* saill isin tèigh aile, 7 ballàn dorn ina lâim clí. Ro bói siumh fon samail sin corbat slána sê<sup>2</sup> bliadna décc dó ic umhalóit a aiti 7 a comalrad<sup>3</sup>.

15. Luidh-siumh là n-áen ann do cùairt na Lùachra, co ro sìr uili hí an là sin. Amhail ro bói siumh ic cantain a ernaigh-thi co faca in torathar<sup>4</sup> ndodelbhda ndochraidh ar fiarláit na conaire for a cind .i. Fúath aingeda<sup>5</sup> *cona* muintir duibh dochraidh doidelbda .i. dáeine i ndelbaibh arracht. *Ocus* ní tabratis termond do dhuine for<sup>6</sup> domhan .i. Fúath angeda féin<sup>7</sup> 7 a ben *ocus* a ghilla 7 a chú 7 a nónbhar muintire.

[t. 45a] 16. Dia mbatar ann forsan tsligidh<sup>8</sup> *conacatar* chuca in scolaighe for a sê, *ocus* a eiri fair, dochum na heccailsi. Asbert in Fúath fria muintir : Bidh annsin *co ndechusa*<sup>9</sup> do accallaim ind ôenduine út. *Ocus* asbiur<sup>10</sup> mo brêithir, ô ro gabhus fogail 7 dibeirg<sup>11</sup> narb'aíl damh nech d'anacal *acht* sût a ôenar.

17. Ro gabh iarumh a armu, *ocus* táinic remhi d'accallaimh an scolaighe. Conidh ann asbert an Fúath fri Taircell :

Canas táinic mopa<sup>12</sup> clérech lúadhes môethlu, 7 rl.<sup>13</sup>.

1. Denaid B, Den L.

2. a *asecht* L.

3. a *chomaltaidh* L.

4. toratar B, torothor L.

5. In B aingeda is corrected *man rec.* to aingidh, aingide L.

6. forsan L.

7. budhein L.

8. tsligidh B.

9. In B corrected, *man rec.* to dechusarsa; *conneacharsa* L.

10. as bert, corrected biur, B.

11. dibeircc B.

12. leg. mo phopa : mo phop L.

13. nine lines omitted.

thee, and that I may travel the districts to ask for alms for them and for the Church ».

« Do so », quoth the fosterer, « and take a blessing (from me) ».

## CHAPTER VI

14. Thereafter Moling fared forth on the road, and carried two wallets with him, to wit, a wallet on his back and a wallet on his breast. In his hand he took his fosterer's staff, and in that wise went on his circuit. Now in one of the two wallets he would put grain and bread; and in the other wallet, biestings and butter and bacon. In his left hand (he held) a cup. Thus he continued until his sixteen years were complete, serving his osterer and gis fosterbrothers.

15. Then he went, one day, to make a circuit of the Lua-chair, and on that day he searched it all. As he was singing his prayer he saw the unshapely, ugly monster athwart the path before him. This was the Evil Spectre with his black, ugly, unshapely household, human beings, to wit, in shapes of spectres. And they used to give no sanctuary to anyone on earth, namely, the Evil Spectre himself and his wife, his gillie, his hound, and his household nine.

16. When they were there on the road, they saw coming towards them the scholar, with his burden upon him, wending his way towards the church. Said the Spectre to his household: « Bide ye there till I go to converse with yon solitary person. And I give my word that, since I took to robbery and rebellion, I never wished to protect any one save him yonder alone. »

17. Then he seized his weapons and came forward to hold speech with the scholar. And then the Spectre said to Tairchell:

« Whence hath come my master cleric, who moves biestings? » etc.

18. Bidh olc tra bias in scolaige, ol sê. dobérsa in gâi-sæ trid c[r]ide<sup>1</sup> co fagba bás 7 êcc *ocus* aided.

Atbiursa mo bréithir, ol Taircell, go ngêb-sa in mbachail si fil im lâimh it cend-sa, .i. bachall m'airi, 7 ro ro gell-sidhe [con] na faicêbtha hî i comlund ôenfir. Conidh ann asbert Taircill :

Bachall undsen, trom a tundsemh, ra tõe bh lèicne merlaich mhir.

remhar a cos, balc a bràige, nîs-tacmaing glac làme fir.

19. *Ocus* iarsin asbert an clêrech : Tabraidh ascaidh damh. Cia hascaidh [f. 45 b] connaghe? bar sîet<sup>2</sup>.

Nî *ansa* : mo trî cêmend ailithre do lècen damh ar ammus Rîg nime *ocus talman*, *ocus* mo trî cêmenna bàisi béus commadh fatithi ûaim in t-êcc.

Tabar duit, ar in chaillech, úair nî raga dín béus, ar is com-lúath fri hossaibh allta sind fêin, *ocus* as com-lúath ra gæeth<sup>3</sup> ar cú.

20. Nascis iarum *for* lâim ind fúatha sin. Lingis iarsin a trî cêmend ailithre *ocus* a trî lêmend báisi. IN cêtleim tra ro ling nîr<sup>4</sup> bo mó leo hê andâ fiach *for* beind cnuic. IN lêm tãnasi ro ling nî acatar etir hê *ocus* nî fetatar in i nemh nó in i tal-main docoidh. IN tres lêm immorro ro ling is ann dorala hê, *for* casiul na cille.

21. Dochoid siut tra, *for* caillech ind [F]úatha; comidh ann ro reithsettar etir coin 7 duine, co cluinte dar<sup>5</sup> mîle cêmend a n-êngair 7 a trethan 7 a tograim isin<sup>6</sup> aêor úasa. Tângatar<sup>6</sup> coin 7 mindâine in baile imach .i. cach d'anacal<sup>7</sup> in mheic forra, ar ba derb leo 'is acá thograim ro bhatar na fúatha. IS annsin ro ling-siumh âmh do caisiul na cilli, co riacht isin ecclais, co ndesidh ina inad irnaighthe, co raibhe ic salmga-bhâil inaigidh a aitte<sup>8</sup>. Noçor<sup>9</sup> derc Collanach fair co tarnaic<sup>9</sup>

1. *craidhi L.*

2. *ol siad L.*

3. *fria gaith L.*

4. *co cluintea tar L.*

5. *isind L.*

6. *co tangadar L.*

7. *do anacul L.*

8. *a n-aghaidh in fuatha L.*

9. *tairnic L.*

18. « Naught, indeed, will be the scholar », quoth he. « I will put this spear through thy heart, so that thou wilt find death and extinction and a tragic ending ».

« I give my word », says Tairchell, « that I will take against thee this staff which is in my hand, to wit, my fosterer's staff; and he promised that it would not be left in a single combat. » Whereupon Tairchell said :

« An ashen staff, heavy its crushing on the side of the cheek of the furious mad champion :

Thick its foot, strong its neck : no grasp of a man's hand surrounds it. »

19. And after that the cleric said to the Spectres : « Grant me a boon ».

« What boon dost thou ask? » say they.

« Easy (to say) : to let me have my three steps of pilgrimage towards the King of heaven and earth, and my three steps of folly also, so that death may be the further from me ».

« It is granted to thee », says the hag, « for thou wilt never get away from us ; since we ourselves are as swift as wild deer, and our hound is as swift as the wind ».

20. Then he bound that (boon) on the Spectre's hand. Thereafter he leapt his three steps of pilgrimage and his three leaps of folly. The first leap that he leapt he seemed to them no more than a crow on the top of a hill. The second leap that he leapt, they saw him not at all, and they knew not whether he had gone into heaven or into earth. But the third leap that he leapt, 'tis then he alighted on the stone-wall of the church.

21. « He has gone yonder, » says the Spectre's hag. Whereupon they ran, both hound and human, so that their one cry, and their storm and their pursuit upon (Tairchell) were heard beyond a thousand paces in the air above him. But the hounds and the small folk of the town came forth, each to save the boy from them, for they were sure that the Spectres were pursuing him. 'Tis then he leapt from the stonewall, and reached the church, and sat in his place of prayer, so that he was chanting psalms opposite his fosterer. Until he had finished his



dó a ord is a affrend. Ro derc *immorro* ar in *mac* asa athle sin, 7 is *amlaid* bái *side*, 7 bruth na feirgi 7 an imtechta ann, 7 ruithne na diadhachta ina ghnúis.

22. Maith a *maic*, ar in sacart. Cia frâech fergi<sup>1</sup> fil itt aigh-id?

Ní *ansa* : na fúatha<sup>2</sup> angedha do tachor cuccom, *ocus* dom ruagadh<sup>3</sup>. *Ocus* ro innis dó uile an scél *amail* ro ling an Lúachair 'na trí lêmendaibh.

IS fír sin, ar in saccart. Is tú an tairngertach<sup>4</sup> [f. 46 a] ro tairngir Victor<sup>5</sup> angel .i. bidh tú Molling Lúachra dona lêmendaibh ro lingis.

## CAPUT SEPTIMUM

23. Trícha *blíadan* cosindiu dodeachaidh Brênainn *mac* Fíndlogha don muir co ro gaibh tír *ocus* caladhport for sruthlinntibh na Berba. IS annsin asbert Brênainn fria muintir : Cuiridh<sup>6</sup> bár lín isin cúan-sa, ar sé ; is doich is ionad gabála éisc hé. Ro cuirset a llin imach, co tarla brattan cach<sup>7</sup> tres moccuil isin lín. Cuiridh dorísi, ar Brênainn. Ro cuirset in fecht *tánaise* co tarla bratan cech dara moguil ann. Ro cuiredh<sup>8</sup> in tres fecht in lín amach, co tarla bratan cach tres mucail ann. Dénam aitrebh sund, ar Brênainn. daigh is inadh *mac* n-ecailsi so, ar sé.

24. Dorigine Brênainn tellach a tighe isind inadh sin, *ocus* ro ordaigh inadh na mainistrech and. Cnoc adbalmór ro bóí ús cind in tige ; no bidh Brênainn 7 a manaigh ic a rédhigud cech láí todaigh comadh inad tognama don Choimdidh é, *ocus* comad hé an cnoc úasal oc á rabhatar angil taircetail<sup>10</sup> dó hé.

1. ised *B*.

2. fercci *B*. cia fearg *L*.

3. fuata *B*.

4. romruagadh *L*.

5. tarrngertai *L*

6. lucht *L*.

7. Cuir *L*.

8. gacha *L*.

9. Ro cuirset *L*.

10. angel taircetail *B*.

order and his mass, Collanach did not look at Tairchell. After that he looked at the boy, and thus he was, with the glow of the anger and the fear on him, and the radiance of the Godhead in his countenance.

22. « Well, my son, » says the priest : « What is the rage of wrath that is in thy face? »

« Easy (to say) ; the evil Spectres attacked me and hunted me ». And Taircell related to him the whole story, how he had leapt the Luachair in his three leaps.

« That is true », says the priest. « Thou art the prophesied one, whom the angel Victor foretold : thou wilt be (called) Moling of Luachair from the leaps that thou hast leapt (*ro-lingis*). »

## CHAPTER VII

23. Thirty years till today Brénainn son of Findlugh came from the sea, and took land and harbour by the stream-pools of the Barrow<sup>1</sup>. Then said Brénainn to his community : « Cast your net into this haven : belike it is a place for catching fish ». They cast forth their net, and in every third mesh there chanced a salmon. « Cast again, » says Brénainn. They cast a second time, and in every second mesh there chanced a salmon. For the third time the net was cast, and a salmon chanced in every mesh. « Let us make an abode here », says Brénainn, « for this is a place for ecclesiastics ».

24. In that place Brénainn built the hearth of their house, and there arranged the place of the monastery. A huge hill was above the house. Brénainn and his monks were levelling it every day, in order that it might be a place of service to the Lord, and that it might be the lofty hill at which were angels pro-

1. a river in Leinster : *Rev. cell.*, XV, 304.

Tàinic angel co Brénainn andsede 7 asbert fris; Na déna<sup>1</sup> aitrebh sunna fadachtsa, ar sè, ar ní dait atá i tairngire attrebh do dènamh sund, *acht* mac geinfeas i cind .xxx. bliadan ònú, is é doghèna atrebh ann<sup>2</sup> .i. Moling Linne môire. *Ocus* is é gèbhus i rRind Ruis Bruic ar<sup>3</sup> brú Berba. *Ocus* bidh sochaide bèrus dochum nimhe. *Ocus* doghèna a fherta 7 a mîrbuile annsin, 7 tic a Thigerna<sup>4</sup> i richt claimh da<sup>5</sup> acallaimh.

25. *Conidh* ann asbert in t-angel :

Tricha bliadan [ònocht<sup>6</sup>, tiuccfa Moling Linne môre L], 7 rl.

[f. 46 b] IS tú tra in Moling sin, ar is tú ro ling in lèim as mó ro ling duine 7 lingfes co bráth. *Ocus* as tú ro tairngir Victor angel, *ocus* bidh hê t'ainm airdirc fodesta, Moling Lûacra.

26. Cid ón, in fil atharda aile acum *acht* so? ar Molling. *Ocus* matá muintir damh hê<sup>7</sup> conicius dia atrebh 7 da innaigidh.

Fil immorro, ar in sacart, *ocus* atá do máthair isin baile 7 innisedh duit.

Tucadh in máthair cucæ iartain, *ocus* ro innis dó a duthchus 7 a cenèl, *ocus* amal dorónad hê. A maic, ar in máthair, faccaibh do bennactain acum, 7 tabair dilgud damh isin ngnîmh dorónus<sup>8</sup>, *Conidh* ann asbert :

An fracc do Cenél Sêtna  
as i rom-alt fo cèttblae,  
's tucc a Dé dilgudh don fraicc  
lûach i nderna do dhichmairc<sup>9</sup>

27. Mòr do t'imdergadh<sup>10</sup> fuarusa, ar sí; sochaidhe atbert rim gur'bo<sup>11</sup> gein cuil *ocus* corbaidh damh tú.

1. den L.

2. sunn L.

3. for L.

4. ticcerna B.

5. día L.

6. Tricha bliadan anoc. l. c. f. t. in. s. h. b. uas. b. B.

7. hi L.

8. do ronas B.

9. This quatrain is written in the bottom margin of B. The text has : Anadercc (nó a fracc) do cenel setnai, isí romalt fom cetgái ro dilgedsa dondaricc. ina ndernai fo dicilt. L has anadhcercc do cenel setnaid isi rom-dilgea dia dondarirc anandernaid fo dhichilt.

10. timderccadh B.

11. gurbat L.

phesying of him. But then an angel came to Brénainn and said to him: « Do not make an abode here now, for in prophecy it is not for *thee* to make an abode here; but the boy who will be born at the end of thirty years from today, he it is, Moling of Linn mór, that will make a dwelling there. And 'tis he that will settle at the Point of Ross Bruicc<sup>1</sup> on the brink of the Barrow, and he will bring a multitude unto heaven. And there he will perform his miracles and his marvels, and his Lord will come to converse with him in the shape of a leper. »

25. So then said the angel :

« Thirty years from tonight Moling of Linn mór will come, etc.

« Thou, then, art that Moling, for it is thou that has leapt the greatest leap that a man has leapt and will ever leap. And 'tis thou whom the angel Victor foretold, and now this will be thy famous name, Moling of Luachair. »

26. What is that ? have I another fatherland besides this ? » says Moling. « And if it be a folk of mine... to visit it and dwell therein. »

« There is indeed », says the priest; « and thy mother is in the steading, and let her tell thee ».

The mother was afterwards brought to him, and she told him his own country and his kindred, and how he had been begotten. « O son, » says the mother, « leave thy blessing with me, and give me forgiveness for the deed I have done ! » So then he said :

The woman of Cenél Sétnai,  
'tis she that reared me in the first place;  
and, O God, forgive the woman  
payment for all the theft she committed<sup>2</sup>.

27. « Much of blame for thee I found », quoth she. « Many said to me that thou wast a child of my sin and corruption ».

1. ' the Badger's Wood ', O'Curry, *Lectures*, p. 302. *Rev. celt.* XIII, 45.

2. i. e. in defrauding, by her adultery, Faelán's wife.

Nemh duitsi, a banscal, ar sé.

28. Cid fhacbhair 'damsa dano? ar in sacart, ar rom-inder-gad<sup>a</sup> co mór treot. Ar itbertis sochaidh<sup>b</sup> commadh mac collaidh<sup>b</sup> damhsa féin tú.

Nemh 7 sâegul deit féin *ocus* d'fir th'inaidh .i. sacard in baile-siu. Búaidh dano con 7 mban *ocus* ech ass, ar is iatt tancatar dom forithin ar na fúathaib.

## CAPUT OCTAVUM

29. Ro tesc Collanach sacart a foltt iarsin, *ocus* dorad berradh manaigh fair, *ocus* ro gab *pater* imme, *ocus* asbert fris *techt* co Maedóc[Fearna L] do bith a daltusa fris. Ba hóc alainn áidedach an clêrech sin. Ba gilithir<sup>3</sup> snechta a curp. Ba deirgither [f. 47a] lossi corcra a gnús. Ní raibi i comrê fris rososadh cutrumus for a deilbh<sup>5</sup>, ar ro batar ruit[h]ne na Díadachta in a comhaitech<sup>t</sup>.

30. Luidh remhe for sêtt iersin co ráinic Clúain Cáin Maedócc<sup>6</sup>. IS annsin ro bói Maedócc<sup>7</sup> ina ecclais ic dênammh a uird eclastacdaí im teirt. Ro falsiged do Maedócc áighidh<sup>8</sup> uasal anaitniadh do thiactain cuce. Lêcidh duin ind ord annsin, ar Maedócc<sup>9</sup>, ar atá for sêtt cuccainn nech ris nad cubaid a fuirech. Doróich Moling in ecclas, *ocus* érgid Maedócc<sup>10</sup> remhe, 7 ní ro suid Moling ina inadh. Doníther in t-ord iarum. Doníat na clêrigh a n-áentaídh iarsin. Faccaibh bennachtain linn, ar Maedhóc<sup>11</sup>. Faicfer<sup>12</sup>, ar Moling, búaidh comairgi 7 enich isin bailisea<sup>13</sup>: búaidh caingni cecha hairrechta i rragha aircennech (an baile so). Cid mór n-imresna immorro bes isin baile *acht* co

1. faccaibh L.

2. imderccadh B.

3. giliter B.

4. imderccad B.

5. cudruma a deilbi L.

6. modimóc B.

7. modimóc (l. maedocc) ai B.

8. aidhigh B.

9. modimóc (maedhóc) B.

10. modimóc (l. maedocc) B.

11. Modimóc (maedhóc) B.

12. freis nach L.

13. interlined in B, man. rec. in bailise L.

« Heaven to thee, O woman », saith he.

28. « What then dost thou leave to *me* ? » says the priest ; for through *thee* I have been greatly blamed. For many used to say that thou wert a carnal son of mine ».

« Heaven and length of life to thyself and to thy successor, to wit, the priest of this place. Palm, too, of hounds and women and horses thereout, for they came to help me from the Spectres <sup>1</sup>.

## CHAPTER VIII

29. Thereafter Collanach the priest clipt Tairchell's hair, and put upon him a monk's tonsure, and recited a paternoster around him, and told him to go to Maedóc of Ferns and be his pupil. Young, beautiful, youthful was that cleric. White as snow was his body : ruddy as purple flame his face. In his time there was none equal to him in appearance, for the splendours of the Godhead were in his company.

30. Thereafter he fared forth on the road till he came to Clúain Cáin Maedóc <sup>2</sup>. Maedóc was then in his church performing his ecclesiastical order about terce. It was revealed to Maedóc that a noble unknown guest had come to him. « Leave off for us the order there », says Maedóc, « for on his way to us is one whom it is not meet to delay ». Moling reached the church, and Maedóc rises up before him, and Moling did not sit down in his place. The order is then performed. Thereafter the clerics make their union. « Leave a blessing with us », says Maedóc. « I will leave (three), says Moling : « Palm of safeguard and protection in this place ! Victory in dispute in every assembly which the erenagh of this place shall enter ! Though much quarrelling be in the place, provided they (the

1. See § 21 *supra*.

2. Clúain cáin Modimóc, which the scribe first wrote, is now Clonkeen in co. Tipperary.

tisat isin tempul a ndol fo sídh ass, cen éccnach an baile do breith sech crois móir na faithche.

## CAPUT NONUM

31. Luidh remhe iarsin co Casel na Rígh. IS ann ro bál Fingin m<sup>x</sup> Aedha i Caisiul aracind. Ro soich Moling cuicce, 7 ferais in rígh fáilti friss. Iarais Molling inad reclesa for Fingin. Dobértar, ar in rí. Foait ann<sup>1</sup> in n-aidche sin. Ticc an t-angel do accallaimh Molling 7 asbert friss : Cia rêt duit, ar sê, bith ic iarraidh inaid sunn, 7 inad<sup>2</sup> erlom duit for sruithlinntibh na Berba; *ocus* tene bèo fri trichait mbliadan ann ocot airnaide. *Ocus* cumdaigh-si t'ecclais 7 th' áнноitt<sup>3</sup> annsin, 7 foghuin do Tigerna ann.

32. Ba clostecht don rígh immorro comhradh<sup>4</sup> Molling 7 ind angil, *ocus* asbert an rí ra Molling arnabàrach : Érg, ar sê, ar ammus ind inaid ro gheall [f. 47 b] an t-angel duit, *ocus* dobéramne cech furtacht ricfa a les duit.

## CAPUT DECIMUM

33. Faccbais Molling annsin faccbála maithe<sup>5</sup> do rígh Caisil, *ocus* ceilebhrais don rígh, *ocus* luidh remhe co Sliab-Margi. 7 dechais úaidh fodhes, 7 atconnairc timthirecht<sup>6</sup> angel i rRind Ruis Bruic ós sruthlinntibh<sup>7</sup> na Berba, *ocus* ráinic Moling in inadh sin, *ocus* fuair tellach mBrênaind annsin. Dorónadh tegh 7 ecclais andsin acc Moling, *ocus* rop ingnadh la cách attrebh do dênamh ann sin, ar rop inadh slaiti 7 braiti 7 sâraigthi in t-inadh i rragbadh.

1. sunn *L*.
2. inadh 7 adba *L*.
3. h'andoit *L*.
4. comraiti *L*.
5. amra *L*, maite *B*.
6. timtírecht *B*.
7. The *s* inserted in *B*, *man. rec.*

quarrellers) enter the temple, they will go thence in peace, without bringing the reproach of the place past the great cross of the green. »

## CHAPTER IX

31. Thereafter he went forward to Cashel of the Kings. Fingin<sup>1</sup> son of Aed was then in Cashel before him. Moling visited him, and the king made him welcome. Moling asked Fingin for the site of an abbey-church. « It shall be given, » says the king. There they rest that night. The angel comes to converse with Moling and said to him : « What business hast thou to be asking a place here, while there is a place ready for thee by the stream-pools of the Barrow, and a fire alive for thirty years there awaiting thee ? And build thy church and thy patron saint's temple there, and serve thy Lord therein ».

32. Now the talk of Moling and the angel was heard by the king, and he said to Moling on the morrow : « Go », saith he, « to the place which the angel has promised thee, and we will give thee every help that thou wilt need ».

## CHAPTER X

33. Then Moling left 'good leavings'<sup>2</sup> to the king of Cashel, and bade the king farewell, and fared forth to Sliab Mairgi<sup>3</sup>, and thence went southward, and beheld a service of angels at the Point of Ross Bruicc above the stream-pools of the Barrow. And Moling came to that place, and found Brénainn's hearth therein. House and church were there built by Moling, and every one marvelled that a habitation was made there, for the place in which it was set up was a place of robbery and theft and outrage.

1. *Annals of Ulster*, 661.

2. i. e. blessings.

3. now Slieve-Margy a mountain in Queen's County.



## CAPUT UNDECIMUM

34. ISind aimsir sin tra dorochair an t-Eo Rosa, *ocus* ro fodhail Molaisi hê do nâemaibh hÊrend. Docoid dano Molling d'iarraidh neich fair don Eo Rosa. Dorad Molaisi sîniudh a dairthaighi dó don crund. Dorat *immorro* Molling Gobbân sâer cuicce do dênúmh a dartaighe. Ochtar sôer dó 7 octar ban 7 octar macaemh. Batar co cend *blíadna* 7 ní dhernsat' ní aca, *ocus* nír' mesaiti a frithailimh. No bhídh Gobân cachá maitne ac eráil tecta fon cailli, 7 is *edh* atberedh cech dia : Tiagam i n-ainm in[d] Athar Nemdha aníu. IS ann asbert dia *blíadna* : Tiagam i n-ainm ind' Athar *ocus* in Maic *ocus* in Spirta Naeimh. Tiagait *immorro* dia *blíadna* fon caille Molling 7 Gobbân, *ocus* fuaratar crand ndigainn 7 fûabrait a búain.

35. IN cêtnu slisiu ro benadh ass doralá ar súil Mholling, co ro briss ina chind. Tucc-somh a culpait dar a aigidh, 7 ní ro innis *itir* a maidm. *Ocus* asbert friu : Dênaid co maith bhar n-obair co ndechorsa do dênám mo trath. Luidh úadaibh. Amail ro bói oc imtecht teccmaidh mac lèigind dó. Cidh tás do súil, a clêrich? ar sê.

Slisiu ro *ben* tarsi.

Tair co ro gabur *epaid* fria, [f. 48 a] ar in mac lèigind.

Ticc Molling, *ocus* is ann asbert in mac lèigind :

Mol muilind fot súil. crâeb cuilind fot súil,  
cach imnedh it grúaidh. grip ingnech fot súil.

36. IN fêgadh ro fêgh secha Moling ní fitir in i nemh nó i na talamh dochuaidh in mac lèiginn. Cepinnus ro bói reme an tsúil mesa ro bói asa hathle. Demon, tra, tainic annsin.

1. dernadh *L*.  
2. sic *L*, an *B*.

## CHAPTER XI

34. At that time, then, the Yew of Ross<sup>1</sup> fell, and Molaisse distributed it to the saints of Ireland. So Moling went to ask him for some of the Yew of Ross. Of the tree Molaisse gave him the roofing of his oratory. Then Moling brought Gobbán the Wright to him to build his oratory. Eight wrights had Gobbán, and eight women, and eight boys. They remained to the end of a year, and nought they did for him, yet none the worse was their entertainment. Every morning Gobbán was enjoining them to go to the wood, and this he used to say every day : « Let us go today in the name of the Heavenly Father ». Then on that day year he said : « Let us go in the name of the Father and of the Son and of the Holy Ghost. » On that day year, then, Moling and Gobbán go throughout the wood, and they found a sufficient tree, and begin to fell it.

35. The first chip that was struck out of it chanced on Moling's eye and broke (it) in his head<sup>2</sup>. He put his hood over his face, and told the wrights nothing whatever of his fracture, and said to them : « Do your work well so that I may go to perform my hours ». He left them, and as he was going a student chanced to meet him. « What is the matter with thine eye, O cleric? » quoth he.

« A chip struck across it. »

« Come that I may sing a spell to it », says the student.

Moling comes, and then said the student :

« A millshaft under thine eye : a holly-branch under thine eye :  
every trouble in thy cheek : a griffin under thine eye! »

36. When Moling looked a look<sup>3</sup> past him, he knew not whether the student had gone into heaven or into earth. Howsoever the eye had been before him it was worse after him. It was the Devil that came there.

1. See *Rev. celt.*, XVI, 278, and *Folklore*, XVII, 66.

2. See O'Curry's *Manners and Customs*, III, 34.

3. literally, 'the looking that Moling looked'.

37. *Amal* ro bói *for* a sèt ann *conaca* in clêrech *forasta* find liath [i]na *farrad*. Cidh tās<sup>1</sup> do sùil, a clêrigh<sup>2</sup> ? ar se. Slisiu ro ben tairsi, ar *Molling*. *Tasca* ille co rogbor arait<sup>3</sup> fria. Ticc cuicce *Moling*, *ocus* is ann atbert fris :

Saele Muri, saele Dé  
slân fris'tabar, slân fris'tèit,  
ô Mhuire tuccadh a coscc  
rop slân cech rosc [i]ma téit, 7 rl.<sup>4</sup>,

Ro slânaiged a rosc fo cêttôir, *ocus* nîr' ferr ro bói remhe a radarc, *ocus* nîr' artraigh in clêrech dó iar sudhi. Fír, ar *Moling*, ôm *Tigernæ* ro cuiredh in techtaire<sup>5</sup> út cucamsa dom foirithin<sup>6</sup>.

#### CAPUT DUODECIMUM

38. *Amal* ro bói *Moling* occ imtecht a sêtta iarsin *conaca* in clamh ndocraidh ndodhelbdha aracind. Can tici, a clêrigh, ar in clamh. Ticcim asin chaill, ar in clêrech. Beir meisi lat dond ecclais ar Dîa [f. 48 b]. Is maith lim, ar *Moling* : tair as didu, ar sê. Cinnas on ? ar in clamh. Mar tãnacais conice so, ar *Moling*. Nocon fêtaim imtecht, ar sê, go fagar m'imorcor co socair. Tair ar mo muin, ar *Moling*. Nî ragh, ar sê, *conna* raibh ni dot éduch ettrom *ocus* tú, ar nî faicébha<sup>7</sup> in t-étach nî dom lethar orm. Dogên, ar *Molling* [<sup>7</sup> cuiris *Moling* a édach de iarsin 7] Toccbaidh in clamh for a muin. Sêit mo srôin, ar sê. At[n]aigh<sup>8</sup> a lâim cuici da sêtiudh. Acc, ar in clamh, ar benfait do mêora mo lethar<sup>9</sup> dim : tabair do bhêl impi. Dobeir in clêrech a bêt immo srôin *ocus* suighis cuce hí, *ocus* cuiridh<sup>10</sup> ina dorn clê in saele sin.

39. IN silliudh ro sill secha ni fitir in i nimh nô i talmáin docôid in clam. Côiir immorro êside, ar *Molling*, mäs dom

1. atas *L*.

2. oruid *L*.

3. sixteen lines omitted.

4. tectairi *B*.

5. foiritin *B*.

6. faicebha *B*.

7. The words in parenthesis are from *F*.

8. atraig *F*.

9. letar *B*, lethar *F*.

10. cuiris *F*.

37. As Moling was on his way there he saw a sedate, grey-haired cleric beside him. « What is the matter with thine eye', O cleric? » says he. « A chip struck over it », says Moling. « Draw .... that I may chant a prayer to it. » Moling comes to him, and then he said :

Mary's spittle, God's spittle,  
whole to whom it is given, whole to whom it goes :  
From Mary its healing has been given,  
whole be every eye round which it goes, etc.

His eye was healed at once, and his sight had never been better before. And after this the cleric did not appear to him. « In sooth », says Moling, « yon messenger was sent to me from God to succour me »

## CHAPTER XII

38. Thereafter as Moling was wending his way he saw before him a hideous, unshapely leper. « Whence comest thou, O cleric? » says the leper. « I come out of the wood », replies the cleric. « For God's sake, take me with thee to the church. » « I am willing », says Moling : « come on then », says he. « In what manner? » asked the leper. « As thou camest hither », says Moling. « I cannot travel », says the leper, « till I get myself carried comfortably. » « Come on my back then », says Moling. « I will not go », says the leper, « lest there be some of thy raiment between me and thee, for the raiment<sup>1</sup> will leave none of my skin upon me. » « I will do (what thou desirest) », says Moling; so he doffs his clothes and lifts the leper on his back. « Blow my nose », says the leper. Moling gives his hand to him to blow it. « Nay! » says the leper, « for thy fingers will strip my skin off : put thy mouth round it. » The cleric puts his mouth round the nose, and sucks it<sup>2</sup>, and spits the mucus into his left hand.

39. When he looked a look past him he knew not whether the leper had gone into heaven or into earth. « This is right »,

1. Doubtless a hairshirt : cf. *utebatur ad nudum asperrimo cilicio*, Vita Kentegerni, c. XIII.

2. There is a similar incident in the Life of Féchin of Fore, *Rev. cell.*, XII, 144. Indian ayahs also cleanse children's noses by suction.

mealladh-sa tainic mo Tigerna. Ni choidêl-sa <sup>1</sup>ocus ni caithiub biadh co tora mo Tigerna co follas fiadnach cucum. Ro bhôir iarumh isin inad sin co medôn aidche. Tainic in t-aingel cuce. Asbert fris : Cinnas badh ferr let do Tigerna do tidhacht<sup>2</sup> dot accallaim? I richt meic sheacht mblíadan, ar sê, co ndênaind<sup>3</sup> ella bâideimme. Ni ro rathaigsiumh i cind ré iartain co ro suidhestair Críst ina ucht i rricht maccaimh .uiii. mblíadan, co raibhi ic bâideimme co trâth éirge arnabârach.

Masa lôr let, ar an t-aingel, éircc dot manistir<sup>4</sup>. [7 têid Moling don eclais iarsin, 7 scríbtar an line sin aco, 7 rl. F].

## CAPUT XIII

40. Dochôidh da thigh iarsin. Fuaratar na linaige bratan adbal mór ind aidche sin *ocus* dos-ratsat do Moling hê. Ro cosccradh in bratan oc in clêrech 7 frith tinne ôir ina medôn. Roinnis immorro Moling a trí an tinne .i. a trian do bochtaibh, 7 a trian fri cumdach a mind, *ocus* a trian fri dênamh a lubra.

## CAPUT XIII

41. IS annsin tainic [f. 49 a] Rúadsech Derg<sup>5</sup> ben Gobbâin Sâe[i]r do accallaim in clêirigh. Ro gabh for moladh crotha 7 datha<sup>6</sup> 7 delbe 7 eccoscca in clerigh. Cid insin [a bean, L]? ar in clêrech Dot accallaim-si 7 dot atcuincidh tancamat, bar ísi : olc lind bith cen airghidh<sup>7</sup> acaind.

Ragaid di bhâi duitsi *ocus* bô cech<sup>8</sup> mnâ dona<sup>9</sup> mnáibh ele, ar in clêrech.

Rob ê maith acutt, a clêirigh, ar iatsum, ar is ísin ar mbreth fêin<sup>10</sup>.

1. *B* seems to have *thoidebsa*, but the original scribe may have written *coidebsa*, *coi.eolsa L.* *coitelsa F.*

2. *teacht L.*

3. *condernuinn F.* *condernuinn L.*

4. *eirig donn eclais F.*

5. *dercc B.*

6. *da a B.*

7. *airghe L.*

8. *gacha L.*

9. *uodhein L.*

10. *inda* altered, *man. rec.* to *indara, B.*

says Moling, « if my Lord came to deceive me. I will neither sleep nor eat until my Lord comes to me clearly and evidently ». He then remained in that place till midnight. Then the angel came to him and said : « In what form wouldst thou prefer thy Lord to come and hold speech with thee ? » « In the shape of a boy of seven years », says Moling, « so that I may make fits of fondness around Him. » He noticed nothing at the end of a time afterwards, till Christ sat on his lap in the shape of a boy of seven years, and he was fondling Him till the hour of rising on the morrow<sup>1</sup>.

« If thou deemest that enough », says the angel, « get thee to thy monastery ». Moling then goes to the church, and that story is written by him, etc.

### CHAPTER XIII

40. Thereafter he went home. That night the fishermen caught a huge salmon and they gave it to Moling. The salmon was cut open by the cleric, and an ingot of gold was found in the midst of it. Then Moling divided the ingot into three, to wit, a third to the poor, and a third to enshrine his relics, and a third for doing his labour<sup>2</sup>.

### CHAPTER XIV

41. Then came Ruadsech the Red, wife of Gobbán the Wright<sup>3</sup>, to have speech with the cleric. She took to praising his form and colour and shape and habits. « Why is that, O woman ? » asked the cleric. « To converse with thee and to entreat thee have we come », says she : « ill we deem it to have no herd of cattle ».

« Two cows shall go to thee, and a cow to each of the other women », said the cleric.

« May it be well with thee, O cleric ! » say they, « for that is our own award ».

1. So St. Ita nurses our Lord in the form of a babe, *Martyrology of Oengus*, p. 44.

2. i. e. I suppose, for paying his workmen. The same legend is in Mart. Donegal, p. 172, where *tinne* is wrongly rendered by 'ring'.

3. As to Gobbán Siter see Petrie, *Ecclesiastical Architecture*, 382, 383, and O' Curry, *Manners and Customs*, III, 40, 44. His father was Tuirbe Trágmair, *Rev. Celt.*, XVI, pp. 76, 77.

42. Lottar as da tigh iarsin. Bâi [dano L] mac mallachtan ar foghail *ocus* ar dibeirg annsin antan sin .1. Grac a ainm, co tarla docum na mbô, co ro gad indara boin do Rûadsaigh Deirg'. Ro hinnisedh do Rûadsaigh in nî sin. Is fir, ar sí, an clêrech dibeich diultadach is é dorad mannair<sup>a</sup> sin. Athrech leiss 'na tartt duinne' co nderna fell foraind.

Raghait mo muintir sa 'na hiarmoracht, ar sê, 7 muirfit Grac. Dochaite lim saêgal fotta<sup>a</sup> aicce, ar sîsi<sup>4</sup>.

Damad maith lat dano a losccadh dogêntae.

Docaite lim tene môr d' fogbail dó da mbeith uacht fair.

Nó damadh ferr a bádadh dano dogênta.

Dochaiti lim deogh d' faghbáil dó da mbeith i n-ítaid<sup>5</sup>

43. IS annsin asbert an clêrech :

Ben in<sup>6</sup> tsaeir. ima ndêntar an crô cáil 7 rl.<sup>7</sup>

Eirgidh i n-iarmoracht in cruith, ar Molling. Grac ðibergach is é doróine<sup>8</sup> in gnîm uccat, 7 atâ *side* for sruthlinntibh [f. 49 b] na Berba, *ocus* a ben 7 a lenam. *Ocus* ro marb sê in<sup>9</sup> mboin, 7 atâ ica luchtairacht, 7 roichidh cuicce, 7 marbtar libh é, 7 nâ marbtar in ben nó in lenamh.

44. Râncatar muintir Moling iersin âit i rraibe Grac ic luchtairacht na bó. Techid tra Grac re luct na hergabála, *ocus* têtit i mullach craind. Gontair thúas isin<sup>10</sup> crand hê, co ro tuit isin tene. Dofuit assaide isin mBerbai, co ro bâidedh inte hé. Tuccsat immorro muintir Molling a mboin<sup>11</sup> leo iarsin i medhôn a seiched, 7 ro thathbeóigh in clêrech hí iarsin co rabh immlan.

45. IS amlaidh immorro ro bhói in bó iarsin, 7 in leth ro bo bruthe dhí os é odhar, *ocus* in leth ele is é find. Bâi in bó acc Molling iarsin 7 nîs-tart do Rûadsaig hé, 7 doberthe dâethain

1. deircc B.

2. manair B.

3. fottu B.

4. ar isé B.

5. iniotaíd B.

6. sic L, an B.

7. twelve lines omitted.

8. dorinne L.

9. sic L, an B.

10. sic L, isan B.

11. The *m* inserted *man. rec. B.*

42. Thereafter they went home. Now there was a son of malediction robbing and rebelling there at that time, Grác was his name. He came towards the kine, and stole one of the two cows of Ruadsech the Red. That was told to Ruadsech. « 'Tis true », she says; « the grudging, denying cleric! 'tis he who caused that destruction. He repents of what he gave us, and so he has practised fraud upon us ».

« My people shall go in pursuit of the cow », says Moling, « and will kill Grác ».

« The more likely, meseems, he will have a long life! », says Ruadsech.

« If, then, it were thy wish to burn him, (this) 'would be done ».

« The more likely, meseems, that a great fire would be got for him if he should feel cold ».

« Or if it be better to drown him, (this) would be done ».

« The more likely, meseems, that a drink would be got for him if he should be athirst ».

43. Then said the cleric :

The wife of the wright, round whom the narrow hut is built, etc.

« Go ye in pursuit of the herd », says Moling. « Grác the rebel, 'tis he that has done yon deed, and he is by the stream-pools of the Barrow, with his wife and his child. And he has killed the cow, and is taking her boiled flesh out of the caldron. And catch ye him, and let him be killed by you; but let not the wife or the child be killed<sup>1</sup> ».

44. Thereafter Moling's household reached the place where Grác was taking the cow's flesh out of the caldron. Then Grác flees before the captors, and climbs into the top of a tree. Up in the tree he is wounded, and he fell into the fire. Thence he fell into the Barrow, and therein he was drowned. Now Moling's people after that brought their cow amidst her hide, and the cleric then restored her to life, so that she was whole.

45. Thus then was the cow afterwards, the half of her that had been burnt was brown, and the other half was white. Moling afterwards had the cow, and he gave her not to Ruadsech,

1. This is in accordance with Adamnán's *Lex Innocentium* : gan maca, gan mná do marbhadh, *Three Fragments*, p. 96.



dá fer ndécc úaithe dô ass. IS annsin tra dorocht ben Graic<sup>1</sup> *ocus* a lenamh for a muin d'innsaighd Molling, 7 bái ic torsi móir ic iarraidh fortachta ar in clêrech. Conidh ann atbert<sup>2</sup> Molling :

A ben Gráic, is gracdha sin<sup>3</sup>, 7 rl.

46. Tàinic tra ferg<sup>4</sup> 7 fuasnadh do mhnói Gobbân, úair na tuccad in bô dhî dorísi. Atbert-si in aidchi sin ra Gobân na comhraicfedh ris tria bithu<sup>5</sup> sír mun badh hî a breith si [f. 50 a] no béradh Gobbân ar Molling il-lógh<sup>6</sup> a sâethair. Dogêntar am-laidh, ar Gobbân. Tarnaic an dairtech, ar sí, 7 na gabhsæ lôgh ele *acht* làn in<sup>7</sup> dairtíge do grân seccail. Dogêntar, ar Gobbân.

47. Beir do breith, ar in clêrech, ar is *eadh* ro gealladh duit, do breth fêin.

Bêratt, ar sé, a làn do ghrân seccail do tabairt damh.

Dêna a impodh, ar Moling, 7 tabair a bêl súas, 7 línfaidher hê.

Dobeir Gobbân, tra, trelamh 7 acfaing fair, co ro himpadh in durtach. *Ocus* nî dechaidh clâr asa inadh dhe, *ocus* nî ro cumscaign dlúthadh clâir<sup>8</sup> dîb sech a cêile.

48. Docoidh *immorro* Molling 7 ro faidh úaidh techta co Húi Degha sair 7 síar da c[h]obhair imon cestai<sup>9</sup> ro cuireadh fair Conidh annsin asbert somh so síis :

Eolchaire nom-geibh etír na dá slábh,  
 Degha rim anair, Degha rim aniar.  
 Do cuingestar orm lân dairtaig[e] duind<sup>10</sup>,  
 ascaidh decair limm, do ghrân seccail luim.  
 Da ruca-somh sin dó nî ragba [somh] búaidh.  
 nî rob braich<sup>11</sup> iar fir, nî ro[b] síl no crúaidh.  
 U[i] Degha dom less rom-cobrat ar eol,  
 daigh is edh is áil, sunna damh i n-eol. E.

1. *graci B, graicci L.*
2. interlined *man. rec.*
3. eleven lines omitted.
4. *fercc B.*
5. *bithi B.*
6. *a logh B, illogh L.*
7. *sic L, an B.*
8. altered, *man. rec.*, from *caich, B.*
9. *ceist L.*
10. *dairrthighe duinn L.*
11. *braith B, L.*

and twelve men's fill of milk used to be yielded by her (every day). 'Tis then that Grác's wife, with her child on her back, came to Moling, and was in great grief, asking aid from the cleric. Whereupon Moling said

O wife of Grác, that is...?

46. So anger and rage came to Gobbán's wife, because the cow was not given again to her. She said that night to Gobbán that she would never, never lie with him unless Gobbán would pass her judgment on Moling as the wage of his labour. « Thus shall it be done », says Gobbán. « The oratory is finished », says she : « take no wage other than the full of the oratory of rye-grain ». « It shall be done », says Gobbán.

47. « Pass thy judgment », says the cleric; « for this is what was promised to thee, thine own judgment ».

« I will decide », says he; « its fill of rye-grain to be given to me ».

« Invert it », says Moling, « and put its mouth upwards, and it shall be filled ».

So Gobbán applies tackle and apparatus to it, so that the oratory was inverted; and not a plank of it went from its place, and no joining of any plank moved from another.

48. So Moling went and sent messengers to the Húi Degha, east and west, to help him with the demand that had been made upon him. Whereupon he said this below :

Grief seizes me between the two mountains,  
Degha to the east of me, Degha to the west of me.  
There has been asked of me the full of a brown oratory —,  
a demand that is hard for me — of grain of bare rye.  
If he carry away that, he would not gain a victory :  
it would not be malt of a truth : it would not be seed or dried grain.  
The Húi Degha to benefit me, let them help me for sake of knowledge (?),  
because this is what is desirable here, a company in knowledge<sup>1</sup>.

1. This cannot be right; O'Curry's version is : 'The Ui Deagha to serve me, will relieve me from grief : because I must desire to remain here in sorrow', *Manners and Customs*, III, 36.

49. IS annsin dano tângattar U[i] Degha anair 7 aníar da saighidh, gur'bo lán an cnoc díbh. Ro innis-[s]iumh doibh an breth ruccadh fair. Da mbeith accainne, bar íat, dobertha<sup>1</sup> duitsiu innísin, *ocus* ní mó iná lán an dairtíge sin atá uile d'arbhar i n-Uibh Degha.

IS fíir sin, ar sè, *ocus* éirgidh-si dabar tigh anocht, 7 ticcidh in trath éрге імárach, 7 na coiclidh ní, etír arbhar 7 chnó [f. 50 b], *ocus* ubla *ocus* úrlúachair, corap lán sút.

50. Toragat<sup>2</sup> iarnabárach *ocus* linait in durtach. Doní an Coimdiu firt and ar Moling, *cona* frith ní aile ann *acht* grán seccail lom. Conidh desin dlighes Moling an cís sin d'Uibh Dega co bráth cach[a] bliadna.

Rucc Gobbán a arbhar lais iarsin, *ocus* is amlaidh frith, ina crumaibh iarnabhárach è.

Ro fás clú *ocus* alludh *ocus* oirdercus do Molling tríasna mírbailib-si<sup>3</sup>, co tartsat Laigin cennact 7 cádhus 7 comairle dó uile, co mba hê ba hard-cend doibh uile.

## CAPUT XV

51. Bâi *conni* etír Laighniu 7 maccu Aedha Sláine .i. Diarmait *ocus* Blathmac, do comhroind críche etír Laighniu 7 Hú Néill arcena. Atbertatar Laigin na dingéntais coiccrichas a feraind ind ecémais Molling. Dénaidh, ar maccu Aedha Sláine, 7 ragmait-ní i coinne an clêrigh a óenor. Docotar tecta iarsin ar cend an clêrigh, 7 ro hinnisedh dó in fáth 'ma rabas<sup>4</sup> dó, *ocus* rofítir co raibhe celg<sup>5</sup> ic maccaib Aeda Sláine, ar is iatt ro cuir-sit tecta cuce-siumh. Éirgidh-si remhaind, ar in cléiriuch frisna techta, *ocus* dēntar imbárach in choinne, *ocus* na héirget na ríghu móchtrat, ar is fada úaimse 7 in baile i comhraicfem : dēn[aid] an crích annsin.

52. Lotar na techta forúaid áit<sup>6</sup> i rrabhatar maic Aedha

1. doberta *B.*
2. doraghad *L.*
3. mirbuile *L.*
4. fa robus *L.*
5. celcc *B.*, cealg *L.*
6. bail *L.*

49. So then from east and west the Húi Dega came to him, so that the hill was filled with them. He told them the judgment that had been passed upon him. « If we had that (rye) », they say, « it would be given to thee; but not more than the full of that oratory is all the corn in Húi Dega ».

« That is true », says Moling; « so get ye home tonight, and come tomorrow at rising time; and spare nothing, both corn and nuts and apples and green rushes, so that yon (oratory) may be full ».

50. On the morrow they come, and they fill up the oratory (with the things that Moling had mentioned). The Lord wrought a miracle for Moling, so that nought else was found therein save bare grain of rye. Wherefore Moling is entitled to that tribute every year from the Húi Dega for ever.

Thereafter Gobbán took away his corn, and thus it was found on the morrow, a heap of maggots!

Through those miracles fame and renown and splendour accrued to Moling; so the Leinstermen gave him headship and honour and counsel, and he became a high-chief to them all.

## CHAPTER XV

51. There was a meeting between the Leinstermen and the sons of Aed Sláine<sup>1</sup>, to wit, Diarmait and Blathmec, to divide a territory between the Leinstermen and the Húi Néill likewise. The Leinstermen said that, in the absence of Moling, they would not mark the bounds of their land. « Do ye », say the sons of Aed Sláine, « and we will go to meet the cleric alone ». Then messengers went to the cleric, and he was told the reason why this was (done) to him, and he knew that the sons of Aed Sláine had a plot, for 'tis they that had sent messengers to him. « Get ye gone before us », says the cleric to the messengers; « and let not the kings go at dawn, for it is long from me to the place in which we shall forgather. Make the boundary there ».

52. The messengers went northward to the place where the

<sup>1</sup>. Monarch of Ireland, slain A. D. 600.

Slàne, *ocus* adfiadhar doibh ait[h]esca an clèirigh. Ro cuirset na rìghu etarnaidhe ùaidibh for cind an chlèirigh, *ocus* doratsat nònghar cecha berna òtá Conlón Cindslèbhe [f. 51 a] Bladma co hUrsanaibh Fintain i mullach in tslèibhe, co riacht Áth cliath Duiblinne. *Ocus* atrubradh riu cen anacal an clèirigh cèbe dib *rusrosedh*<sup>1</sup>. Ro foillsigedh tra do Molling sin, 7 ro gab sen ec-coscc doidheilbh fair fèin *ocus* for a gilla. *Ocus* luidh remhe isin lò sin co rocht dar in coicedh uile .i. òta Teg Molling go Tnutel<sup>2</sup>. Ro sirssetter Tnutel<sup>3</sup> *ocus* ni fuaratar fàilti i tigh ann. Tia-ghait<sup>4</sup> i n-araile tegh ann bàl i n-imiul in baile, 7 óenbhen ann, *ocus* feraidh sidhe fàilti friu. Recmait a les, ar in clèrech, ar ni fuaramar fàilti i tigh aile isin baile. Foghèbha sibh sunna, ar in bhen.

53. Tucc in<sup>5</sup> ben bleoghan bó dó. Fuair ar grés, ar ni raibe biad aile isin tigh *acht* ina fagadh-si ar a grés. Itibh Mol-ling digh asin chùadh iarsin, *ocus* tucc da ghillæ co n-eissib digh ass, *ocus* nìr'bo lugaite 'na raibhe annsin. Ticc fer in tighe *ocus* ferais failte friu. Ni frith biadh doibh iarsin *acht* cés capuill ro bói istigh do chor isin coire doiph. Ro bennach in clèrech an tegh *ocus* an coire, ar roitir gur'bo féoil capuill ro bói ann. Intan immorro ro himpadh in lucht [ro bói isin coiri] issedh ro bói and, cethraimhthi muilt. Tuccadh i fiadnaissi in chlèirigh<sup>6</sup>. Ro raínd doibh comtar dâethanaigh. Ro bennach Moling an muintir iersin, conidh úadhaibh airechus Laighen ó sin alle.

## CAPUT XVI

54. Atrachtin clèrech iarnabârach do dhol<sup>7</sup> isin coinne, *ocus* ro gabh eccla mór hé riasna rígaibh<sup>8</sup>, co ndechaidh i muini-ghin Brighte, co ndubhairt :

1. The first *r* altered by a corrector to *g*.
2. *tnuthel* *L*.
3. *tnuthel* *L*.
4. *Tiacchait* *B*, *Tinghuid* *L*.
5. sic *L*, an *B*.
6. in *chlerigh* added in margin of *B*.
7. *teacht* *L*.
8. *rioguiph* *B*, *righuibh* *L*.

sons of Aed Sláine were dwelling, and declare to them the cleric's admonitions. The kings sent ambuscaders against the cleric, and put nine men in every gap from Conlon Cennslébe Bladma to Ursainn Fintain on the top of the mountain as far as (?) Dublin. And they were told not to shew mercy to the cleric, whichever of them reached him. Now that was revealed to Moling, and he took an unshapely form on himself and on his gillie, and he fared forward on that day till he traversed the whole province, from Teg Moling<sup>1</sup> to Tnuthel. They searched Tnuthel, and found no welcome in (any) house there. They enter a certain house there, which was on the edge of the town. There was one woman therein, and she makes them welcome. « We need it », says the cleric, « for we found no welcome in (any) other house in the town. » « Ye will find it here » says the woman.

53. The woman brought him a cow's milking. She found (it) for her guest : for there was no other food in the house save what she was getting for her guest. Moling quaffed a drink out of the cup, and gave it to his gillie, who drank a drink out of it, and not the less were the contents thereof ! In comes the man of the house and bade them welcome. No food was found for them then save a horse-steak which was in the house and which was put for them into the caldron. The cleric blessed the house and the caldron, for he knew that what was therein was the flesh of a horse. Now when the charge in the caldron was turned, what was there was a quarter of mutton ! He divided it to them so that they were satisfied. After that Moling blessed the household, so that from them thenceforward is the lordship of Leinster.

## CHAPTER XVI

54. On the morrow the cleric arose to go to the meeting, and great fear seized him before the kings, so that he put his trust in saint Brigit and said :

[<sup>1</sup> 1. now Timoling or St Mullin's, in the co. Carlow.

[f. 51 b] A Brigit <sup>1</sup>,  
cuinnigh ar Críst an cobair,  
a Brigit <sup>1</sup> Chuirrigh, a Brigit <sup>1</sup> Codhail <sup>2</sup>, 7 rl.

CAPUT XVII<sup>3</sup>

55. Ro siact iarsin dar drennaib 7 dar drobelaibh, 7 nì tarla ettarnaigh dó co ránic dar Fidh Cienach <sup>4</sup> immach i Magh Muagnige <sup>5</sup> co ránic dar in Righe fotuaidh. Deisidh isind inudh sin, *ocus* atá Suidhe Molling andsin. Tànccatar maic Aedha Slàine 7 a clèirigh léo co hairm i rraibhe Molling. IS fatta ille, a clèirigh, ol sìet, ro righis an comdhail. Righ Mnà Nuadhat a hainm cosindfu, ar sé, *ocus* bidh Righe Laighen a hainm fodes-ta. *Ocus* bidh-sí bas coicrích don dá tìr ó sunn amach.

56. Luid-siumh da tigh iarsin iar faccbàil in crìchdha etir Laighniu *ocus* Ú Neill. Tucsat Laigin iarsin cís mor dosomh ar in crìch d'fagbàil doibh.

CAPUT XVIII<sup>6</sup>

57. Ro gabh Finachta mac Duncada mai: Aedha Slàine rìghe n-Erenn i cinn ré iarsin. Bóí cís coitcend [d]o Leith Cuinn for Laignib isin aimsir sin .i. Boromha Laighnech. Ro bás trá oc imbert écni 7 dochraite for lucht na crìche ic tobach in cís sin forræ.

58. Ro hindisedh do Moling an nì sin, *ocus* bá bághach-side im Laighniph. Ro fiarfaigh-sede do senaibh *ocus* do senchaidibh Laighen in raibhe i fáistine nó i ttaircetal accaibh brith in chís a út díbh. Atá trá, ar síat, a breith trê clêrech. Cia fis nàch treomsa atá sin, ar Molling, 7 cidh damhsa cen dul d'iarraidh a maithme <sup>7</sup>.

1. briccit B.
2. ten lines omitted.
3. XVI B.
4. cuanach L.
5. maighnighe L.
6. XVII B.
7. maithfe L.

O Brigit !  
ask the help from Christ :  
O Brigit of the Curragh, O Brigit of Codal, etc.

## CHAPTER XVII

55. Thereafter he arrived over rough places and difficulties, and no ambush befel him, till he came out over Fid Cianach in Mag Muagnige and went northward over the Righe<sup>1</sup>. In that place he sat down, and Suide Moling ('Moling's Seat') is there. The sons of Aed Sláne and their clerics came to the place in which Moling was biding. « Tis long... O cleric, » they say, « thou hast extended (*ro righis*) our tryst. » « Righ Mná Nuadat ('Forearm of Nuada's wife') has been its name till today, and Righe Laigen will be its name in future. And it will henceforward be the boundary of the two countries ».

56. Then he went home, having left the delimitation between Leinster and Húi Néill. Then the Leinstermen brought him a great tribute for the getting of the boundary by them.

## CHAPTER XVIII

57. Some time after that Finachta son of Dunchad, son of Aed Sláne, assumed the kingship of Ireland. Leinster was then liable to pay Leth Cuinn (the northern half of Ireland) a general tribute, namely, the Leinster *Boroma*<sup>2</sup>. In levying that tribute the Northerners were inflicting distress and loss on the people of that province.

58. That was told to Moling, and he became warlike concerning the Leinstermen. He asked the old men and the historians of Leinster whether they had any prophecy or prediction about the removal of that tribute. « There is, in truth », they answer; « that it will be removed through a cleric ». « Who knows » (says Moling) « that this will not be done by *me* ? and why should not *I* go and ask for the remission (of the tribute) ? »

1. Now the Rye Water, on the confines of the counties of Meath and Kildare.

2. See the story, *Rev. celt.*, XIII, 36-116.



CAPUT XIX<sup>1</sup>

[f. 52a] 59. Tàinic Molling remhe andes iarsin, *ocus* ro innis do ríghaibh úa Néill cor'bí a toisc d'iarraidh maithme<sup>2</sup> na Boromha. Nir'bo maith *dano* ra hUib Néill inni sin, 7 ro rãidset ule cen comhêrghe i tigh remhi. Tàinic iarum in clêrech isin tegh iarsin, 7 ní fuair coimhêirge remhe noco n-erracht Murchadh mac Aemedaigh<sup>3</sup> remhe .i. athair Domhnaill. Conadh ann asbert Molling : Rop let *ocus* lat shíl flaithius tría bithu<sup>4</sup>, *ocus* ro suidh Molling iar sin, *ocus* báilic iarraidh na cairde forra.

60. Cía fat na cairde? ar siat. Bliadan, ar sé. Ni tó, ar siat. A lleth, ar sé. Ac, ol siat. Tabraidh raithe *dano*, ar sé. Ac, ol siat. Cairde co llúan, ar sé. Dobéitar, ol Finachta.

61. Naiscis a curu iarumh annsin fair fêin 7 for rígh do ríghaibh Breg, Bráen a ainm, ar rop dítre hê i ngalur. *Ocus* luidh Molling da indsaighidh<sup>5</sup> 7 dogni ernaighthi lais, 7 térnáidh<sup>6</sup> fo cêttóir.

62. Docoidh iartain don Temraigh, 7 ní ro léicc in dorsaidh inond hê, ar atrubradh ris cen a léiccudh<sup>6</sup>. Nom-léicc anond, ar Molling. Ni fêttaim, ar sé. úair atá in rí i mbrón iar n-écc a meic. IS ced dó a bith marbh masa ced ra Día, ar Molling.

Marbh in mac focêttóir.

63. Ro suidh Molling for lic cloiche imuich, conidh Lec Molling atberar fria. IS deimin, ar cách, is é Molling ro marb in mac, 7 tabhar a ríar fêin dó ar a thoduscadh.

64. Tuccadh iarsin Molling chuco, 7 ro geallsat a ôghríar dó 7 in mac do slánughadh<sup>7</sup>. Doróine in clêrech ernaighthe *ocus* terna<sup>8</sup> in mac focêttóir. Atbert-somh : An tuccsaidh, ar sé, cairde co llúan damhsa? Tucsam, ar siat. Co llúan laithe brátha ro naiscius[s]a, ar sé.

1. XVIII B.

2. earmedaigh L.

3. bitiu B.

4. indsaicchidh B.

5. leigin L.

6. ternai L.

7. slanucchadh B.

8. ternai L.

## CHAPTER XIX

59. Moling then came forward from the south, and told the kings of the Húi Néill that it was his wish to ask for the remission of the Boroma. That was not pleasing to the Húi Néill, and they all said that no one should rise up before him in the house. Then the cleric entered the house and found no rising before him until Murchad, son of Airmedach (?), Domnall's father, rose up before him. Whereupon Moling said : « Let the lordship be with thee and thy seed for ever. » And then Moling sat down and was asking them for a respite.

60. « What is the length of respite ? » they say. « A year, » quoth he, « Nay », they answer. « Then grant a quarter », saith he. « Nay », they say. « A respite till Monday », saith he. « It shall be granted », says Finachta.

61. Then he bound his covenants on Finachta himself and on one of the kings of Bregia, Braen by name, for he was feeble (?) in sickness. And Moling went to him, and prays with him, and anon departs.

62. He afterwards went to Tara, and the doorward did not let him in, for the doorward had been told not to do so. « Let me in, » says Moling. « I cannot », says the doorward, « for the king is in grief after his son's death »<sup>1</sup>. Says Moling. « The son has leave to die if he has leave from God. »

The son died at once.

63. Moling sat down on the flagstone outside, so that it is (now) called Moling's Flag. « Assuredly, » says everyone, « it is Moling that killed the son ; so give him his own desire, if he brings the boy (back) to life ».

64. Then Moling was taken to the boy, and they promised him his complete desire if he would heal the child. The cleric prayed, and the boy at once escaped from death. Said Moling : « Have ye given me a truce till Monday ? » « We have » say they, « To Monday, the Day of Judgment, I have bound (you), » says Moling.

1. This was a lying excuse : the son was then alive.

Ní meisi [f. 52b] ticfa tairis, ar Finacta.

Conidh annsin atbert Moling :

Finachta for Uib Néill, 7 rl.

Luid Moling ass da taigh iarsin.

## CAPUT XX<sup>1</sup>

65. IS annsin táinic Adamnán úa Tinne dá éis isin airicht<sup>2</sup>,  
*ocus* ro cairigh co mór úi Néill, 7 ro imcáin for Finachta, 7  
atbert :

INDiu cía cenglais cùacha<sup>3</sup> in rí crínliath cen déta<sup>4</sup>  
an bûar ro maith do Molling, deithbir<sup>5</sup> don cing nád éta, 7 rl.

66. IS annsin ro éirigh teglach tenn toghaidhe na Temrach  
*ocus* Alusán mac Aengusa [a]trénfer 7 a tóesech indlaidh Molling  
dia marbadh. Lottar co dian 7 co dighair indlaidh an cléirigh  
da marbadh. Ro gabh omhan 7 imeccla mór in clérech resin  
slúag n-imda n-anaithnidh, conidh ann docoidh i muinigin  
na nâemh da dhítin, conid ann ro chan na bríathra-sa<sup>6</sup> 7.

A Brigit bennach ar sêtt, 7 rl.

67. O ro batár iarumh na slóigh ic táractain<sup>7</sup> Molling dorad-  
sat na nâeimh i ndechaid muinichin dall ciach ettorra 7 in  
slógh, *ocus* lotar sechu conidh eisiumh ro bói fadeoidh acu. Bâi  
imfuirech foréna slúagaibh, co ro comraicset ind óen-inadh, co  
ndechaidh-siumh edh fada úadib, conidh annsin atconncatar  
úadhibh é, ic dul do saigidh ind átha, conidh ann ro lécset a n-  
eocho ris.

68. Asbert ra gilla annsin antan ro batár ic brith fair : cinnus  
eich as nesu duin anosa? Ech bán, ar in gilla. Ní áigsium, ar

1. 19 B.

2. airachtus L.

3. cenglait cuaca B.

4. détu B.

5. deitbir B.

6. briatrasa B.

7. torachtain L.

« It is not I that will contravene it », says Finachta.  
Whereupon Moling said :

Finachta over the Húi Néill, etc. <sup>1</sup>

Thereafter Moling went away to his home.

## CHAPTER XX

65. Then Adamnán \* grandson of Tinne came after him into the assembly, and greatly blamed the Húi Néill, and censured Finachta, saying :

Today though he binds (his) locks, the withered gray toothless king,

the cattle which he remitted to Moling, reasonable for the champion, he gets not, etc. <sup>2</sup>.

66. Then arose the strong, choice household of Tara, and Alusán son of Oengus, their champion and their leader, after Moling to kill him. Swiftly and hurriedly they pursued the cleric to kill him. Fear and great dread seized the cleric at the numerous unknown host, so he entrusted himself to the saints o protect him, and he sang these words.

O Brigit, bless our way, etc. <sup>3</sup>

67. Now when the hosts were overtaking Moling, the saints to whom he had entrusted himself put a dark mist between him <sup>4</sup> and the host, and they went past him, so that he was in their rear. The hosts halted for some time, until they forgathered in one place, and he went a long way from them. Then they beheld him going towards the ford, so then they let loose their horses against him.

68. When they were overtaking him, he said to his gillie :  
« What sort of horse is nearest to us now? » « A white horse »,

1. See LL. 23<sup>b</sup> 45.

2. ninth abbot of Iona; ob. 704.

3. See Reeves. Life of St Columba, XLIX and LL. 23<sup>b</sup> 47.

4. See *Revue celtique*, XIII, 116. LL. 308<sup>a</sup> 40.

5. Cf. *etarru ocus*, § 7.

Molling, ech bán bráen crúach. Cía hech as nesa anosa? Ech dubh, ar in gilla. Ech dub derach, ar Moling; nî âighsim-nî sin. *Ocus* cía ech atchî anosa? Ech odhar, ar in gilla. Ech odhor aillsech. Nî hê sin atâighsium. *Ocus* cía ech atchî innossa? Ech rúadh, ar in gillæ. Ech rúadh rodh<sup>1</sup>, ar in clêrech: nî âigsium sin. Cidh atchî innossa? ar sê. Ech dond, ar in gilla. Fîr sin, ar Moling. Ech dond *co ndathan* a ai fair, is ê sin atâighsem. *Cinnus* [f. 53 b] *marcach*? ar Moling. Flesc ócláich duind, is mó d'fëraibh in bhetha<sup>2</sup>, ar in gilla. Alusân *mac Oengusa*, ar in clêrech.

69. Ráinic in clêrech dar ind áth anonn andside. Ro irgabh robor<sup>3</sup> itadh in gillæ andside *ocus* asbert na fëttadh imtech cen digh. Dorat in clêrech sádhudh don<sup>4</sup> bachaill isin licc cloiche, co táinic sruth *usci* esti, *co n-essibh* in gilla a dáethain<sup>5</sup> de. *Ocus* mairidh beos in t-uisce sin i comhardha na mîrbaile. Ro impa in clêrech risna slúaghaibh iarsin, 7 doróni ernaighthi, ar nî ráibhe ace acfaing a n-imbabhála. *Comidh* and asbert na bríathra-sa :

*Pater noster* ardomhthá, 7 rl.<sup>6</sup>.

[f. 53 b] 70. Ráinic Alusân *mac Aengusa* cús in clêrech iarsin, *ocus* nos-dibraic cloich fair *co ndechaid* tairis, 7 maraidh in cloch beus, 7 marait slicht méor in láich innte beous. Ro tuit Alusân da eoch iarsin, 7 fuair bás 7 aidedh. *Ocus* atbathatar dírimhe don tslógh malle ris *tria mîrbailibh*<sup>7</sup> Dê 7 Moling<sup>8</sup>, co marbadh cach díbh a cêile i richt an clêrigh.

71. Luid *immorro* Moling remhe iarsin dia taigh. Gabhais robor<sup>9</sup> itadh hê iarsin, 7 atbert : Roba maith lim, ar sê, *usce* na Berba do ól, min badh fuil na fingaile dogëntar im Ros nGlaissi, *co n-epert* :

Do ibhaind *usce Berba* anís do lár mo baisi

min badh fuil na fingaile doníter im Ros nGlaissi, 7 rl.<sup>10</sup>.

1. rod *L*.

2. bheta *B*.

3. robarta *L*.

4. dia *L*.

5. dætain *B*.

6. twelve quatrains omitted.

7. mîrbail, *ibh* added *man. rec. B*.

8. interlined *man. rec. B*

9. -tu interlined *man. rec. B* : roburta *L*.

10. Five quatrains omitted.

says the gillie. « We feared not », says Moling : « *white horse, gory rain* : what horse is nearest now? » « A black horse », says the gillie. « *Black horse, slaughter* », says Moling : « we feared not that. » « And what horse seëst thou now? » « A dun horse », says the gillie. « *Dun horse dilatory*. 'Tis not he that we dreaded. And what horse seëst thou now? » « A chestnut horse », says the gillie. « *Chestnut horse rodh (?)*. says the cleric : « we feared not that. What seëst thou now? » asks he. « A brown horse », says the gillie. « That is true », says Moling, « a brown horse with colour... upon him, that is what we dreaded. What sort of a rider? » says Moling. « A young brown warrior, who is biggest of the world's men », says the gillie. « He is Alusán son of Oengus », says the cleric.

69. The cleric then came over across the ford. There a strong thirst seized the gillie, and he declared that he could not proceed without a drink. The cleric gave a thrust of his staff into the flagstone, and a stream of water came out of it, so that the gillie quaffed his skinful thereof. And still that water remains in token of the miracle. Thereafter the cleric turned against the hosts, and made prayer, for he had no means of avoiding them. So then he spake these words :

« *Pater noster* who is before me », etc.

70. Thereafter Alusán son of Oengus came to the cleric, and flung a stone at him so that it went over him, and still the stone remains, and in it still remain the traces of the warrior's fingers. Then Alusán fell from his horse and died a tragic death. And along with him, through the miracles of God and Moling, there perished a countless number of the host, each of them killing another in the shape of the cleric.

71. Moling, however, after that fared forward to his home. There a strong thirst seized him, and he said : « I should like to drink the water of the Barrow, but for the blood of the parricide that will be committed round Ross Glaisse. » And he said :

« I would drink Barrow's water up from the midst of my palm,  
but for the blood of the parricide that is committed round Ross Glaisse »,  
etc.

Ropadh maith lem, tra, ol sê, mo sâith d'usci na Berba do òl, 7 gidmait co tístar òm Tigerna da choserccadh *ocus* do cosecradh mo Thòedhan, corop glanadh 7 gurab cossecradh 7 gurab commain *ocus* gurab sacarfaic da cech duine non-ibha 7 non-imtigfe.

72. Ro innis tra a scéla 7 a imtechta do lèire, *ocus* báí ic iarfaigidh a altram[a].

73. Geilt 7 sinnach, dreollán, 7 cuil becc no<sup>1</sup> bíd ic dor-dán dó intan ticcedh òn[d] iarmeirge, co ro ling in dréollen<sup>2</sup> fuirri [7] coros-marb, *ocus* rop olc leisium a marbad side don dréollen<sup>3</sup>, *ocus* ro esccain-sium in dréollen<sup>4</sup>, conidh ann asbert somh :

Mo chuil 7 rl.

74. Cidh fil ann tra, ar Molling, *acht* intí ro mill immum in estrecht trúagh no<sup>4</sup> bidh ic airfítiudh damh gurab hi fás-tigibh bes a trebh<sup>5</sup> co bráth, 7 coraib bainne fliuch ann dogrés. *Ocus* co rabat macaimh 7 minndáine ica orcain.

75. Cidh fil ann tra *acht* ro marbh in dreollen<sup>6</sup> in cuil. Ro marb dano in sinnach in dreollen<sup>7</sup>. Ro marbsat coin in baile in sinnach. Ro marb bùachail na mbó in gheilt .i. Suibne mac Colmán.

76. Bói immorro Molling ic fognam don Coimde annsin. Donítis a féta 7 a mírbaile. No tódhuscedh marba, nó slánai-gedh dulla 7 clamha<sup>8</sup> 7 bacacha 7 lucht gacha<sup>9</sup> tedhma. No pritchadh bréithir nDê do<sup>10</sup> cách<sup>11</sup>. No bidh angel Dé ica comdidh-nadh 7 ic a thorrumha ic asslach fair cech maithiusa 7 tairmisç gach uilc. Ba fili, ha fáith, ba fisidh, ba foglainntidh. Ba súi, ba saimach, ba sacart, ba hepscop, ba hanmcara, ba húasal.

1. nó B.

2. The ll inserted, *man. rec. B*, dreoan L.

3. dreoan L.

4. nó B.

5. aitrebh L.

6. dreoan L.

7. dreoan L.

8. dallu 7 clamhu L.

9. cecha L.

10. dó B.

11. cech L.

« I should like », saith he, « to drink my skinful of the water of the Barrow, and we pray that there may be a coming from my Lord to consecrate and hallow my *Tocdiu'*; may there be cleansing and consecration and communion and sacrifice to every one who may drink it and go from it! »

72. Then he told with diligence his tales and his goings, and continued asking for his nurture.

73. A madman and a fox (lived with him), also a wren and a little fly that used to buzz to him when he came from matins, till the wren hopped on it and killed it; and this killing by the wren was displeasing to him, so he cursed the wren, and said :

« My fly », etc.

74. « Howbeit », says Moling, « but he that marred for me the poor pet that used to be making music for me, let his dwelling be for ever in empty houses, with a wet drip therein continually. And may children and young persons be destroying him!

75. Howbeit then, but the wren killed the fly. Then the fox killed the wren. The dogs of the steading killed the fox. A cowherd killed the madman, namely, Suibne son of Colmán<sup>1</sup>.

76. However, Moling was then serving the Lord. His miracles and marvels were wrought. He used to bring the dead to life : he used to heal the blind and lepers and cripples and sufferers from every disease. He used to preach God's word to every one. An angel of God used to be comforting him and tending him, persuading him to every good thing and hindering every evil. He was a poet, a prophet<sup>2</sup>, a knower, a teacher. He was a sage, a psalmist, a priest, a bishop, a soulfriend<sup>3</sup>, a noble.

1. name of a river (?) near S. Moling's abode.

2. i. e. Suibne Geilt, *Thes. pal. hib.* II, 294, and *Battle of Moira*, ed. O'Donovan, p. 230.

3. He was one of the four prophets of Ireland. *Mart. Gorm.* XIII. *Ir. Texte* IV, 75. For legends about him see LL. 283, 284 b, 51, *Rev. celt.* XIV, 188, O'Curry's *Manners and Customs*, and *Martyrology of Oengus*, pp. 150, 152 : for poems ascribed to him, *Mart. Gorm.*, XIII, XIV, XV, *Thes. pal. hib.* II, 294 (where his name is spelt *Maling*), *Annals of Ulster*, 694, and at the end of the *Life of Maedóc*, *Vesp. A.* xiv.

4. i. e. a spiritual director.



77. Luidh co húasal *ocus* co honórach<sup>1</sup> docum an tsossaidh ainglecda go cclaiscet<sup>2</sup>ul muntiri nimhi, 7 co n-ernaighthi muintire talman, iar n-áine, iar n-alm<sup>3</sup>sain, iar n-urnaighthe, iar comhlántius cacha<sup>4</sup> maithiusa, isindara bládain ochtmogat a áeisi.

FINIS.

I nAthcliath do scriobad as Leabhur Tighe Molling. *Ocus* léiccim mîrbuile Moling atá il-Laidin<sup>5</sup> i muinigin na mbráthar Ccléirigh cidh im Cléirech-sa féin .15. juil. 1628.

1. hairmmilneach *L.*

2. comslaintius cecha *L.*

3. The Life is followed by a piece in Latin entitled *Incipiunt quaedam miracula de mirabilibus Sancti Molling episcopi et confessoris et prophetae* and beginning *De australi Laginiensium plaga quae dicitur Cinsealach et ipsa est illustrior Laginiensibus pars.*

77. Nobly and honourably he went unto the angelic resting-place', with quiring of the household of heaven and with prayer of the household of earth, after fasting, and almsgiving, and prayer, and fulfilment of every good thing, in the eighty-second year of his age.

The end.

(*Scribe's note.*)

In Dublin (this) has been copied out of the Book of Timuling. And I leave Moling's miracles, which are in Latin, in trust of the friars Clery, though I myself am a Clery, 15 July, 1628.

1. A. D. 696. June 17. The notion that he died *inter Britones* (*Dictionary of Christian Biography*, III, 931, and Haddan and Stubbs, *Councils II*, part I, p. 6) is due to a corrupt reading in Tigernach's *Annals*, Rawl. B. 488, fo 12 a 1. The *Annals of Ulster* have, correctly, Moling Lôchair dormiuit. Britones et Ulaidh uastauerunt Campum Muirtheimhne.

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## GLOSSARIAL INDEX

(The bare numbers refer to the paragraphs of the text)

- acatar** 20, prototonic pret. pl. 3 of *adciú* 'I see'; sg. 3, with prothetic *f*, *faca* 9.
- acfaing** 47, 69, for *acmhaing* (ex \**ad-cumaing*), A. U. 1524, *apparatus*, means. *ó uile acmoinge marbhtha dáoine*, Three Frags. 234.
- acallam** (*ad-galdam*), *conversation*, dat. *acallaim* 16, 17, 41.
- aicsin**, 7, *act of seeing*, for *aicsiu* (\**ad kestión*). So in Ml. 116<sup>a</sup> 1.
- áidedach** 29, *youthful*, O. Ir. *óitedach*, deriv. of *óitiu*, gen. *oited* (gl. *iuuentutis*) Ml. 46<sup>b</sup> 22 = Lat. *iuuentus*.
- aillsech**, 68<sup>a</sup>, meaning obscure: *dilatory*? cognate with *ailsed* 'delay', 'neglect'?
- airghidh** 41, corrupt spelling of *airghe* 'a herd or drove of cattle', Meyer Contribb. 57, from \**ar-agia*, root *ag* 'to drive'.
- am léind** 9, *time for beginning to study*.
- angeda**, in *fuath angeda* 15, *fuatha angeda* 22, seems for *andgedae*, a sister-form of *andgid*, Meyer, Contribb. 97, derived from *andach* 'evil'.
- and, ann**, adv. 2, O. Ir. *and*, *there, in him (it)* = Arm. *and*, Gr. *ἐνθα* (Pedersen). *and-saide* 1, *and-side* 69, *and-sin* 4.
- ánoitt** 31, leg. *annóit* (O. Ir. *andóit*, Thes. pal. hib. II 241, l. 3) 'a patron saint's church'.
- aráit** 37, *prayer*, O. Ir. *oróit*, from Lat. *oratio*. Cymr. *arawd*. There is a synonym with aspirated *t*, *arthana*, *orthana*, LL. 85<sup>a</sup> 36, 38.
- ard-chenn** 50, *high chief*.
- ar-dom-thá** 69, *who (or which) is before me*, pl. 3, *ar-dom-thaat*, Tenga Bithnua § 61; cf. *ar-nom-thá*, Tochm. Feirbe, 141. The *d*-form of the infixed pronoun here implies relativity.
- arracht**, *a spectre*, pl. gen. 15.
- ashiur**, 16, *atbiursa*, 18, *I say*.
- athrech** 42, sister-form of *aithrige* *repentance*, *aithrech* LL. 287<sup>a</sup>, 45. In Ml. 98<sup>d</sup> 2<sup>b</sup> *aithrech* means 'change'.
- bághach** 58, *warlike*, deriv. of *bágh* 'battle'.
- ballán** dorn 14, lit. 'an ewer, mug, or bowl of hands', a small vessel for milk given in charity.
- blae** in *céttblae*, for *plae*, from Low Lat. *plaiia*, *plagia* 'campus planus', Ducange.
- braich** 48, *malt*, from *mraich* (*muad-mraich*, LU. 106<sup>b</sup>), Gaul. *brace*.

- búaille**, see *lánbuailtib*.  
**calad-phort** 23, *harbour-place*.  
**ced** 62, *permission*, O. Ir. *cet*, from \**kezdo*, cognate with Lat. *cédo*?  
**cennacht** 50, *headship*. Cymr. *penaeth* 'supremacy'.  
**cés capuill** 53, *a horse's ham*: cf. *cés tóna* 'rumpsteak', Laws II, 232;  
 10. Sc. Gael. *ceus*, from \**kenkso*. (Strachan).  
**cestai** 48, acc. sg. *g* \**cestae* a sisterform of *ceist* 'quaestio'.  
**cétach** 1, *hundreded*, i. e. having a hundred labourers, cows etc.,  
 Laws I, 60, 25, a deriv. of *cét*, Cymr. *cant*.  
**cétthlae** 26, *first place*, see *blae*.  
**cét-léim** 20, *first leap*, *cét* from *cintu* (Cintugenus), Goth. *hindumists*.  
**cétna** 35, *first*, O. Ir. *cétne*, which is connected by Pedersen with  
 O. Slav. *koni* 'beginning', *konici* 'end', and OHG. *hinfana*.  
**cethraimthi** 53, *a quarter*, variant of *cethramthu*.  
**ciach**, in *dallchiach*, 67, a sister-form of the *c*-stem *ceo*, as *iach* of *éo*.  
**cing** 65, dat. sg. for *cingid* 'champion'. Gaul. *Cinges* (st. *Cingel*).  
**clochadh**, lit. *act of stoning*, gen. *clochtha* 9.  
**clostecht** 32, verbal noun of *cloisim* 'I hear'.  
**clúthadh** 8, *act of covering*, verbal noun of *clútaim*: cf. *cludugud*  
 Laws, II, 348, wrongly explained by Atkinson, VI, 143, as the  
 'act of warming'. A loan from Ags. *clūt*?  
**coicrichas** 51, *delimitation*, *bordering*.  
**comairlid** 8, *counsellor*, pl. n. *comairrlidhi*, 2, dual nom. *da prim-*  
*chomairlid*, Salt. 6652.  
**comdilse** 7, *common possession*, Laws, III, 52, 10.  
**comhré**, *same time*, i *comhre ris*, 4, i *comre fris*, 29.  
**comtigh** 2, *customary*? Meyer, *Contribb.* 457.  
**conicius** 26, form and meaning obscure.  
**corbadh**, *pollution*, gen. *corbaid* 27, pl. nom. (used as acc.) *corbaid*  
 LB. 74, 8.  
**crichadh** *delimitation*, gen. *crichda*, 56.  
**crinliath** 65, *withered and gray*, *crin liath*, LU. 15<sup>b</sup> 39.  
**crúaidh** 48, *dried grain*, lit. *hard*.  
**cúach**, *a lock of hair*, acc. pl. *cúacha*, 65.  
**cúadh** 53, *cup* = Gr. *κύαθος*, as *cúach* 'bowl' = Lat. *caucus*.  
**-cumgaitis** 1, prototonic past indic. pl. 3 of *conicimm*.  
**dáethanaech**, *satisfied*, pl. n. *dáethanaigh* 53, deriv. of *dáethain* 45,  
 69.  
**dall-chiach** 67, lit. *blind mist*.  
**daltus** 29, *fosterage*, *daltas*, Meyer, *Contribb.* p. 584. *F* has  
*dualus*.  
**dara**, *second*, from *ind-ara*, 42 man. rec., *cech dara moguil*, 23.

**datban** 68, *colour?* deriv. of *dath*.

**dechais** 33, *dechor sa* 35, misformations starting from *decha*, *-dech* subj. sg. 3 of *dichtim* the prototonic form of *dochuadim*. In Salt. 5951 *dechais* is an *s*-subjunctive.

**deg-haile** 4, *a good steading*.

**deisidh** 21, 55, *has sat*, for \**do-ess-sid*, \**di-ess-sid*, Sarauw, *Irske Studier*, p. 47. Root *sed*.

**derach**, 68, *destruction, slaughter*, fri derach .i. fri horcain mbruidne, *Rev. celt.* XXI, p. 399, *conderaig* .i. ro oirc, *ibid.* p. 401.

**dét** *tooth*. gen. sg. dét. pl. acc. deta 65, a stem in *nt*, Cymr. *dant*.

**dia bliadna** 34, *that day year*.

**dibeche** 42, adj. *given to refusing or grudging*, derivative of *dibhe* 'refusing', O'Brian.

**dibraic** 70, *jecit*, pret. sg. 3 of *dibairgim* 'I throw, shoot'. The proper deuterotonic form is *do bidcim* (from \**bizgo*), verbal noun *dibirciud* see Thurneysen, KZ. 52, 569, *zg* becoming *rg*, *rc* in a posttonic syllable.

**digainn** 34, lit. *unscanty*: dioghainn .i. neamhghann, O'Cl.

**dighair** 66, *hasty, hurrying*: munter discir digair, LL. 207<sup>a</sup> 3. Hence *digairse*.

**dírimbe** 70, *a countless number*, LL. 78<sup>a</sup> 51, et v. Wind. T. b. c.

**dítire** 61, leg. *dithre feeble?* and cf. *rop arsaid*, *dall*, *dithre*, LB. 113<sup>b</sup> 36.

**diultadach** 42, *given to denial or refusal*.

**dlúthadh** 47, *a joining*.

**dobiur**, *I give, I bring*, impf. pass. doberthe 45. 2dy fut. pass. dobertha, 49 perf. act. pl. 3, doratsat 52, cum pron. inf. do-s-ratsat, sg. 3 do-rad 42. prototonic -tartt 42, ni-s-tart 45, pl. 3 -tartsat 50. See tucsat infra.

**dodhelbdha** 38, *ill-shaped*.

**doideilb** 52, acc. sg. *unshapely*, do-delb.

**doit-righ**, *forearm*, dual acc. doitrighidh, 8.

**-dom-** infixed pron. sg. 1, see ardomtha.

**dordán** 73, *a humming, buzzing*, dimin. of *dord* 'ein Summen', Wind. T. b. c.

**dorisi** 23, *again*. O. Ir. *doridisi*.

**do-ro-chair** 34, *has fallen*, perf. sg. 3 of *do tuit*, pres. tuitid 6, do fuit, ro tuit 44.

**dorsaid** 62, *doorward*. pl. n. *dorsidi* (corruptly *dorsaide*), Wind. Wtb., where the nom. sg. is wrongly given as *dorsaide*. Deriv. o *dorus*.

- do-t-rói** 3, *may it come to thee*, sg. 3 s- subjunctive of *do-rochim*, with infixed prou. of sg. 2.
- drenn** a rough place .i garb, Corm., pl. dat. *drennaib* 55.
- dreoân** 73 n *wren*, seems a dimin. of \**dreo* = Cymr. *dryw*.
- dreollan**, *dreollen* 73, 75, a *wren*.
- eclastaedae** 30, *ecclesiastical*.
- edh**, 67, a *space* (πεῖδον?).
- ella hâide** 39, pl. of *ell mbaide*, Wind. T. B. C. p. 429, a *fit of affection*.
- epaid** 35, a *spell*, pl. *aipthi* (gl. *ueneficia*), Wb. 20<sup>b</sup> 20.
- essibh** has *drunk*. 69. -*eissib*, 64, *deuterotonic assib*, Wb. 12<sup>a</sup> 17.
- estrech** 74, a *pet animal*, a *toy*.
- elarru ocus** 7, **eltorra ocus** 67, *between them (him) and*: an idiom as to which see Zimmer, KZ. 32, 156, and Thes. pal. hib. i. 563, note b.
- fadachtsa** 24, **fodesta** 25, *at present, now*, better *fodechtsa*, as to which see Zimmer, KZ. 30, 21.
- fâs-tech** an *empty house*, pl. dat. *fâstighibh* 74, *fâs* = Lat. *vâstus*, Ags. *wêste*.
- fat** 60, *length*.
- fati-thi** 19, from *foliu-de*, compar. of *fatta* 55, *fada* 67, *fotta* 42, *long*: cf. Lat. *vastus* from \**vazdho-s*.
- ferann diles** 2, *land in (absolute) ownership?*
- fesaind** 3, past subj. sg. 1 of *ro fetar* 'I know', pret. pl. 3 -*fetatar* 20.
- fiadhnach** 39, *evident*, deriv. of the base of the n-stem *fiadha* 'witness', Laws i. 288, 21.
- fiarlâit athwart**, ar *fiarlâit na conaire* 15, *fiarlaoid* F. 'wandering astray', Dinneen. *fiar* 'schief'.
- find-liath** 37, *grey-haired*: find 'das einzelne Haar', Wind. Wtb. pl. gen. *inna finnæ* (gl. *pilorum*) Ml. 72<sup>b</sup> 16.
- fisidh** 76, a *knower*, pl. n. *fissidi*, Wind. T. b. c. 4545, deriv. of *fis* 9, from \**vitstu*, Brugmann, Grundr. §775.
- flesc** 68, a *rod*, for *flescach* 'a youth'? Cf. the metaphorical use of θάλος.
- foait** 31, *they rest*, ex \**vosonti*, pret. sg. 3 *fiu* ex \**vevose*, Skr. *uvâsa*, pl. *feotar* ex \**vevosontor*, Brugmann, Grundr. §876.
- foglainntidh** 76, a *teacher*, personal noun of *fogliunn*.
- fota** see *fatithi*.
- fracc** 26, *woman*, dat. *fraicc* 26. Cymr. *gwrâch*.
- fraech ferge** 22, *rage of wrath*.
- geilt** 73, 75, a kind of *lunatic*, also *gealt*. Cf. ON. *verðha* at *gjalli* 'to

turn mad with terror; esp. in a fight'. Cleasby-Vigt. s. v. göltr.  
**gidmait** 71, for guidmit *we pray*.

**grácdha** 45, meaning obscure.

**grés** 53, ar grés, ar a grés. For *grés* read *gres*, (as it is in *L*), or *greis* a guest, pl. greasa .i. áoidheadha no lucht énuaire, O'Cl., which may come from Idg. *ghred*, whence Ags. *grétan*, Eng. *greet*, Germ. *grüssen*.

**grip ingnech** 35, a taloned griffin, grihb-ingneach, Dinneen. From Lat. *gryphus*, *griphus* (Germ. *greif*).

**ille** 37. 55, meaning obscure, perhaps for the particle, *ale*.

**im-cáinim** I greatly blame, ro imcháin 65. Verbal noun *imcháiniud*, pl. *imcháinti*, Wb. 29<sup>b</sup> 10, where the *im-* implies mutuality.

**imfuirech** 67, delay, halting, ac immfuirech, LL. 80<sup>a</sup> 30, da n-immfuirech, LL. 91<sup>b</sup> 15.

**inghaire** 1, act of tending cattle, ionghuire, Dinneen.

**lán-baile** 2, a full (complete) steading.

**lán-búailtib** 1, pl. dat. of *búaille*, a field where cattle are kept for milking, from Lat. *bualium*, Vendryes, *De Hib. Voc.* 118.

**léire**, da leire 72 = do leire mit *Fleiss*, Wind. T. b. c. 2160 : cf. do léir, Tenga Bithnua § 14, di leir Ml. 68<sup>a</sup> 15.

**linaige** 40, fisherman, deriv. of *lín* 'net' 23, and this from Lat. *linum*.

**líne** 39, story, nom. pl. *lini*, Fiacc's h. 12, where it is glossed by *scribenna* 'writings' : from Lat. *linea*.

**lossi** 29, better *loise* 'a flame', Dinneen, or *luisse* (gl. *flamma*), Thes. pal. hib. I, 6.

**lúan** 60, 64, Monday : *Doomsday*.

**luchtairecht** 43, 44, the act of taking the boiled meat out of the caldron, a deriv. of *lucht* 53. 'burden, load'; here 'a charge in a caldron' : cf. *luchtaire*, Ir. Texte III, 283.

**luchtmar** 1, deriv. of *lucht* people, folk. 44, 57.

-m-, infixed pers. pron. of sg. 1. ro-m-alt 26, ro-m-imdergad 28, no-m geibh 48, ro-m-cobrat 48.

**mac mallachtan** 42, mac ecuilse 23, mac léigind 35, 36.

**maethla** 14, moethlu 17, *biestings* (colostra), either acc. pl. or sister-form of *mæthal* now spelt *maothal*.

**maig-réid** a smooth, or level. plain, pl. dat. maigh-réidhibh 1.

**maithem** F. remission, abatement, gen maithme 58, 59.

**mannair** (MS. manair) 42, acc. sg. *destruction*, cf. mandar, Wind. Wtb.

**mer-láech** a mad champion, gen. merláich 18.

**mesa** 36, worse, O. Ir. *messa* : mesaiti 34, the worse : compar. of *ocl*.

- midhemain** 8, *meditation*, one of the verbal nouns of *midim* : now *midheamhain*.
- mín-álainn** 6, *sweet (and) beautiful*, a dvandva compound.
- mín-etocht** 6, *sweet and shining*.
- mochthrath** 51, *at dawn*, a compound of *moch* 'early' and *trath* 'hour'.
- molt** *wether* (gl. *uervex*) Sg. 68<sup>b</sup> 16, gen. *muilt* 53. Cymr. *mollt* : from \**molto-s*, whence Fr. *mouton*, Low Lat. *multo* 'sheep'.
- mopa** 17, for *mo phopa* 'my master'.
- n-** infixed pron. sg. 3, no-n-ibha. no-n-imtigfe 71.
- noshert** 2, a Mid. Ir. corruption of *ashert*.
- ógh-riar** 64, *complete desire*.
- onórach** 77, *honourable* : cf. the verbal noun *oca honoir* 12.
- oss allaid** lit. *wild stag*, pl. dat. *ossaib allta* 19.
- rédhigud** 25, *act of smoothing, clearing*, v. n. of *réidhighim*.
- rigim** *I extend*, pret. sg. 2 *rorigis* 55, perf. sg. 3 *reraig*.
- ro bás** 57. *ra bas* 51, *there was. had been*.
- robor itadh** 69, 71, lit. *strength of thirst*, *robhar itadh*, Rev. Celt., XII, 90. From Lat. *robur*.
- rodh** 68, meaning obscure.
- roflaith** *great lord*, pl. gen. *roflatha* 11.
- roretha** 1, gen. sg. of *rorith* *a great running*.
- ruagad** 22, verbal noun of *ruagaim*, *ruacaim* 'I chase, hunt'.
- ruibne** *multitude*, pl. dat. *ruibnib* 1, nom. *ruibni*, LL. 264<sup>b</sup> 37.
- s-** infixed pron. no-s-gabadh 8, ní-s-tacmaing 18, do-s-ratsat 40, ní-s-tart 45, ro-s-rocht 52, no-s-dibraic 70.
- sádhudh** 69, better *sáthudh* 'thrusting'. Cymr. *hodi*.
- saele** 37, 38, Thes. pal. hib. II 250, for *saile saliva*, *mucus*. Cymr. *haliw*.
- salmach** 76, *a psalmist*, deriv. of *salm* from *psalmus*, ψαλμός.
- salm-gabáil** 21, *psalm-singing*.
- scal** in *ban-scal*, 27, cognate with Goth. *skalks*, as to which see Brugmann, I. F. 19, 385.
- secal** *rye*, gen. *seail* 46, *seccail* 48, 50 : from Lat. *secale*.
- siacht** 5, *reached*, ex \**sisagt*?
- sinim** 'tendo, porrigo', no sined 8.
- siniud** 34, 'roofing', O'Don. Gr. 301, 'shingles', O'Curry, *Manners and Customs* III. 34.
- socair** 38, *easy, comfortable*, *socair*, Ac. na Senórach, 6357, opp. to *docair* ib. 7022.
- sruth linn** *stream-pool*, pl. dat. *sruthlinntibh* 23, 31, 33.
- sunna** 24, 48, *here*, *sunn* 31. O. Ir. *sund*, Ascoli Gl. 273.



-t- infixed pers. pron. sg. 2, do-t-rói 3.

tachor cuccom 22, *to attack me*, tachar .i. deabhaidh no comhrac. O'Cl.

tairchelladh 10, *act of surrounding*. denom. of *tairchell* cognate with *air-chell* and *tim-m-chell*.

tairngertach 22, adj. *foretold*, cogn. with *do-arn-girim* : pret. act. sg. 3 *ro tairgir* 25, pret. pass. sg. 3 *do-r-airngred* Wb. 2<sup>c</sup> 12. Verbal noun *tairngire* 24. The prefix *arn-* is not from *ar-con*, but is cognate with Cymr. *arn-* with suffixed pronouns, and with Bret. *arn* in *arn-ugent*.

táraectain 67, for *tarrachtain* *act of overtaking*.

tarnaic 21, 46, *tairnic*, *he (she, it) ended*.

-tartis 2, for *tarrtis*, impf. pl. 3 to *-tarraid* obtains.

tás 35, 37, for *-daas* in O. Ir. *ol-daas*, *in-daas*.

tasca 37, perhaps for *toscaigh* 'move', imperat. sg. 2 of *dofoscaigim*.

Or a mistake for *tair che* 'come hither' (Strachan)?

tastel *a journey*, dat. *tastiol* 13, ac *tastel mara* Icht, LL. 171<sup>b</sup>.

-tathbeóaiḡh 44 pret. sg. 3 of *do-ath-beóaim* *I revive*.

téghadh 8, *act of warming*. Dan. III, 19, verbal noun of *téghaim*, denom. of *té* 'hot', pl. *téit*, from \**tepent*.

termond 15, *sanctuary*, for *termonn*, from Lat. *termônem*.

tír 5, 23, a neuter stem in *s*, from \**téros*, as Lat. *terra* from \**têrs-â*.

tístar 71, pres. subj. pass. sg. 3 of *doicc* 'comes'.

tóeb-úaine 8, *greensided*, *tóeb* = Cymr. *tu*.

tograim 21 *pursuit*, for *to-greimm* : cf. *in-greimm* and the verb *-togrennitís*, LU. 62<sup>b</sup> 27, where the facsimile has *-togrernitís*.

toragat 50, for the deuterotonic *do-ragat*, O. Ir. *do-regat* (cf. ἔρχομαι), fut. pl. 3 of *dotiag* 'I come.' The simplex *raga*, 19, *-ragh* 38, *raghait* 42.

tothchus 2, *possessions, property*, generally spelt *tochus*.

trethan 21, *storm*, properly a *sea-storm*, O'Dav. no. 1576.

tucsat 56, perf. act. pl. 3 of *dobiur* *I give, I bring*, q. v., the orthotonic being used for the deuterotonic form *doucsat* : so in pl. 1, *tucsam* 64, pl. 2, *tuccsaidh* 64, and in the perf. pass. *tuccadh*, 64.

tundseml 18, better *tuinseml*, 'bruising, crushing' (to-ness-), Sarauw, *Irske Studier*, p. 75.

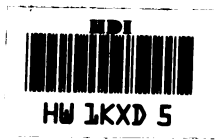
úamb *cave*, acc. *úaim* 11, cogn. with Gr. εὐνή etc. I. F. XIX, 320.

uinnius *ash-tree*, *unnius*, LL. 400<sup>a</sup> 10, 16, gen. *undsen* (leg. *uinnsen*) 18, Cymr. *onnen* from *osn-*. Cf. Lat. *ornus* from \**oꝛeno*, Grundr. § 893.

umhalóit 13, 14, *humble service*, esp. *feet-washing*, from Lat. *humiliátum*; Cymr. *uŷylllod*, Corn. *huvel-dot*. W. S.

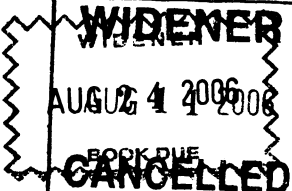






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